





The Knowledge of Things Unknown :
Shewing the Effects of the PLANETS,
and other Astronomical Constellations.
With the strange Events that befall Men,
Women, and Children, born under them.

Compiled by Goutridus, super pallasium de Agricultura Anglicana.

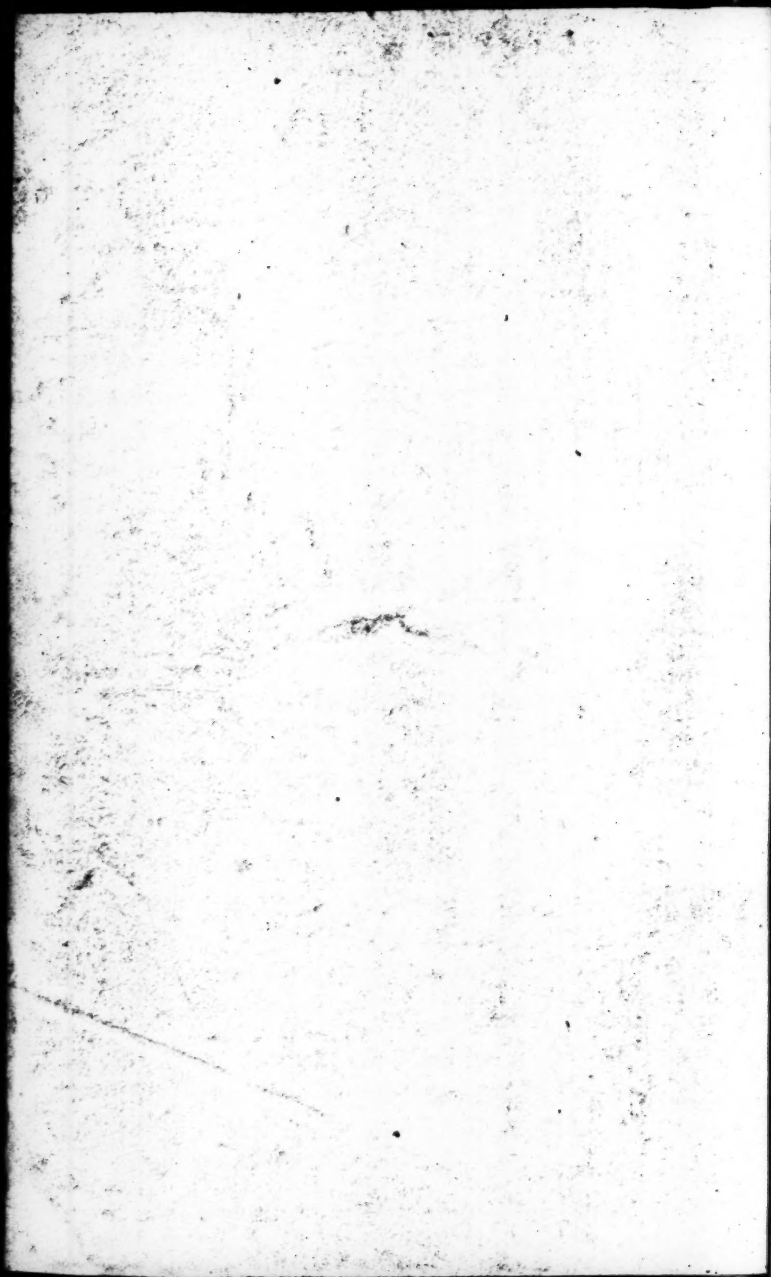
Together with the Husbandman's Practice : Or,
Prognostication for Ever ; as teacheth *Albert,*
Alkind, and *Ptolomy.*

With the Shepherd's Prognostication for the Wea-
ther, and *Pythagoras* his Wheel of Fortune.



*This is unknown to many Men,
Though it be known to some Men.*

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The Bookseller to the Reader.



Friendly Reader, Be pleased to take notice, That this is the True and Ancient Book of, The Knowledge of Things Unknown, now newly printed in Twelve Sheets of Paper: This Book may be distinguished by the Picture above, and by being Printed for W. Thackeray.

The Book of Knowledge ;

Both Necessary and Useful for the Benefit
of all . People.

Sunday.

If the Nativity of our Lord come on Sunday, Winter shall be good, the Spring windy, Sweet and hot, Vintage flourishing ; Oxen and Sheep multiplied, Honey and Milk plentiful, Peace and Accord in the Land ; yea, all the Sundays in the Year profitable ; they that be born shall be strong, great, and shining ; and he that lieth shall be found.

Monday.

If it fall on Monday, Winter shall be indifferent, Summer dry, in clean contrary ; so that if it be rainy and tempestuous, Vintage shall be doubtful ; in each Monday of the said Year, to enterprize any thing, it shall be prosperous and strong ; who that lieth shall be found ; Theft done shall be proved, and he that falleth into his Bed shall soon recover.

Tuesday.

If it come on Tuesday, Winter shall be good, the Spring windy, Summer fruitful, Vintage laboursome ; Women die, and Ships perish on the Sea ; in each Tuesday of the Year to begin a work, it will prosper ; he that is born shall be strong and soberous ; Dreams pertains to Age. He that lieth shall be found ; Theft done shall be proved.

Wednesday.

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Wednesday.

If it come on the Wednesday, Winter shall be sharp and hard, the Spring windy and evil, Summer good, Vintage plentiful, good wit easily found, young Men die, Honey sparing, Men desire to travel, and Shipmen sail with great hazard that Year. In each Wednesday to begin a work is good.

Thursday.

If it come on Thursday, Winter shall be good, the Spring windy, Summer fruitful, Vintage plentiful: Kings and Princes in hazard. And in each Thursday to begin a new Work prosperous; he that is born shall be fair of Speech, and worshipful; he that lieth shall soon be found; these done by Women shall soon be proved; he that falleth in his Bed shall soon recover.

Friday.

If it come on Friday, Winter shall be marvellous, the Spring windy and good; Summer dry, Vintage plentiful; there shall be trouble of the Air, Sheep and Bees perish; Oats dear; in each Friday to begin a work it shall prosper; he that is born shall be profitable and litcherous; he that lieth shall soon be found: these done by a Child shall be proved.

Saturday.

If it come on the Saturday, Winter shall be dark. Snow great, Fruit plentiful, the Spring windy, Summer evil, Vintage sparing in many places: Oats shall be dear: Men wax sick, and Bees die. In no Saturday to begin a work shall be good, except the course of the Moon alter it.

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These done shall be found; he that sieth shall turn again to his own. These that are sick, shall long wall, and unceasing they shall escape Death.

2. Of the Birth of Children in the Days of the VWeek.

On the Sunday who that is born, shall be great and shining. Who that is born on the Monday shall prosper, if he begin a Work on that Day. Who is born on the Tuesday, shall be covetous, and perish with Iron, and hardly come to the last Age; and to begin all things is good. He that is born on Wednesday, shall lightly learn Words. He that is born on the Thursday, shall be stable and worshipful; and to begin all things is good. He that is born on the Friday, shall be of long Life, and Letcherous; and to begin all things is good. He that is born on the Saturday, shall seldom be profitable; but if the course of the Moon bring it hitherto.

3. Of the Nature and Disposition of the Moon in the Birth of Children.

The First Day Adam Created.

In the 1st. Day of the Moon Adam was made; to do all things is profitable; and that thou seeest in thy sleep shall be well, and turn into Joy. If thou seemest to be overcome, nevertheless, thou shalt overcome. A Child that is born shall soon increase, and be of long Life, and Rich. He that falleth sick shall long wall, and suffer a long Sicknes. It is good to let a little Blood.

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The Second Day Eve made.

In the second Day of the Moon Eve was made ;
To do an errand is good ; to enterprize any thing
is profitable ; as to buy and sell, and fly into a
Ship to make away ; and to sow Seeds. Theſe
done ſhall ſoon be found. Whatſoever thou haſt
ſee in Sleep, ſudden effect it ſhall have, whether
it be Good or Evil. To let Blood is good. A Child
that is born ſoon ſhall war, and he ſhall be a
Fletcherer, and if a Woman, prove a Strumpet.

The Third Day Cain was born.

In the third Day of the Moon Cain was born :
Abſtain from doing of any thing, except thou
would'ſt not have it prosper : Draw up Roots in
the Ward and the Field. Theſe done ſhall ſoon be
found. Whatſoever thou ſeeſt in thy Sleep is
nought : The Man-Child ſhall grow for the time,
but die young. A ſick Man that falleth in his Bed
ſhall travail, and not eſcape. To let Blood is good.

The Fourth Day Abel was born.

In the fourth Day of the Moon Abel was born :
Whatſoever thou doeſt is Good, in each Travel.
The Dream thou ſeeſt hath effect, hope in God, and
Counſel good. A Child that is born ſhall be a
good Creature, and much praiſed. A Man that
falleth ſick, either ſoon ſhall be healed, or ſoon ſhall
die. It is good to let Blood.

The Fifth Day no Sacrament.

In the fifth Day of the Moon do nothing of Cr-
Irand, nor Worke : To receiue the Sacrament is
dangerous. He that ſlieth ſhall be taken or kill'd.
The Dream that thou ſhalt ſee ſhall be well. Be-
ware

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ware that you reject no counsel: a child that is born shall die young: he that falleth in his bed, soon shall die: to let blood is good.

The Sixth Day send Children to School.

In the sixth day of the Moon, to send children to school is good, and use hunting: the dreams that thou shalt see, shall not come to pass: but beware thou say nought to any man, nor discover thy counsel: a child born shall be of long life, and sickly; a sick man underneath shall escape: to let blood is good.

The Seventh Day Abel was slain.

In the seventh day of the Moon Abel was slain: he that falleth sick shall die: he that is born shall be of long life: it is good to let blood, and to take drink: a dream that thou seest, long after shall be. Who that lieth soon shall be found, and theft also; to buy swine, to tame beasts, to clip hair, and to take all manner of nourishing, is good: a sick man if he be medicin'd, he shall be heal'd.

The Eighth Day good to do any thing.

Ad in the eighth day of the Moon, whatsoever thou wilt do is good: all things that thou wilt treat of, to go in counsel: to buy manicles and beasts, to change folds of sheep, to lay foundations, to sow seeds, to go in a way: a child that is born shall be sick and die young: but if he live, he shall be a purchaser: a dream shall be certain, and soon shall be: If thou seest sorry things, turn them to the east: though an old man was sick, he shall live: theft done shall be found; to let blood it becometh in the midst of the day.

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The Ninth Day Lamech born.

And in the ninth day of the Moon Lamech was born: to do all things is profitable: what thing thou wilt enterprize shall come to good effect. A Dream that thou seest shall come in the day following, or in the second day; and thou shalt see a sign in the East, and that shall appear in sleep only; within eleven days shall come to pass. A Child born, in all things shall be a purchaser and good, and of long life: a sick Man shall well much and arise. Who shall be chased shall not be found; and who that is oppressed shall be comforted. Presume thou not to let blood.

The Tenth Day Noah was born.

And in the tenth day of the Moon was born the Patriarch Noah. Whatsoever thou wilt do shall pertain to light: Dreams be in vain, and within four days shall come without peril. A Child that is born shall see many Countries; and die old. Whatsoever is lost shall be hid: who that is bound shall be unbound: who that lieth, after shall be found: who that falleth in trouble without peril, shall be delivered: who that falleth sick in his Bed, he shall long abide. To let blood is good.

The Eleventh Day Shem was born.

And in the eleventh day of the Moon Shem was born: It is good to procure a Journey, to make a Wedding: a Dream within four days fulfilled. A Child is born shall be of long life and religious, and he shall have a sign lovely in the forehead, or in the mouth, or in the eye; and in the latter age he shall be made a better. A wench shall have a sign that she shall

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Shall be learned with Wisdom. To travel is good, and to change folds of Sheep from place to place. He that is sick, if long sick, shall be healed. Each day to let blood is good.

The Twelfth Day Canaan born.

And in the twelfth day of the Moon was born Canaan, the Son of Cham : nothing thou shalt begin, for it is a grievous day. A Dream shall be certain, and joy to thee after : that thou seekest within nine days shall be fulfilled. To wed, and to do errands, is profitable : that is lost shall be found : a Child that is born shall be of long life, angry and honest : a sick Man shall be grieved, and arise : who that is taken shall be let go : These done shall be found. To let blood at Even is good.

The Thirteenth Day Noah planted Vines.

And in the thirteenth day of the Moon Noah planted Vines ; so that to plant Vines, and to gather Grapes is good : after that thou wakest thy Dream shall be, and within four days come to gladness ; but take heed of Plagues and Disings. A Child born shall come to adversity, he shall be angry, and not long of life. Who that is bound shall be loosed ; that is lost shall be found. Who that wareth sick, long time shall travail, and seldom shall recover, but die. To wed a Wife is good ; and each day let blood.

The Fourteenth Day Noah blessed all things.

The fourteenth day of the Moon is a good day and a glad ; Noah blessed all things : whatsoever thou wilt do, shall come to thee to good purpose : a Dream within six days shall be. To make
Wed.

Wedding is good, and to go in the way. Ask of the friend, or thine Enemy, and it shall be done to thee. A Child that is born shall be a Traitor: the sick Man shall be changed and rise, and healed by Medicine. To let blood is good.

The Fifteenth Day Confusion of Languages.

And in the 15th. day of the Moon Tongues were divided: do no work, begin no work, for it is a grievous day. A sick Man shall long travail, but he shall escape: a Dream that thou seest, nothing shall annoy, but come to good event: a Child born shall die young; that is lost shall be found. To let blood is good.

The Sixteenth Day Pythagoras was born.

And in the 16th. day of the Moon Pythagoras was born, and the Author of Philosophy: to buy and sell is good, and to tame Oxen and other Beasts: a Dream is not good, after long time it shall come, and it shall be harmful: to take a Wife and make a Wedding is good: folds of Sheep from place to place to change is good: a Child that is born shall be of long life, but he shall be poor, forsworn, and accursed: a sick Man, if he change his place, he shall live. To let blood is good.

The Seventeenth Day ill to be an Ambassador.

In the 17th. day of the Moon it is evil to do an Errand: a Dream that thou seest, after long time shall be, or within 30 days: a Child that is born shall be ill: he that is much sick shall be grieved, and arise: he that is lost shall be found: to send Children to School, to be wedded, to make Medicine, and to take it, is good; but not to let blood.

The.

The 18th. Day good to enterprize any thing.

And in the 18th. day of the Moon it is good for all things to be done, namely, to begin Houses, and to set Children to School: Dreams are good, and shall be done within twenty days: who that Sicknes hath, shall soon rise, or long he sick, and then recover; These shall be found; a Man-child, now born, shall be valiant and eloquent, proud, unpeaceable, and not long of life; a Maid-child then born, shall be chaste, laborious, serviceable, and better in her latter age; they shall both be marked about the Knees. Not so hardy be thou as to let blood this day.

The 19th. Day, a Day indifferent.

In the 19th. day of the Moon it is indifferent to begin any thing; Dreams shall come within twenty days; who that hath Sicknes shall soon rise, if he take Medicine; These done shall not be found; a Man-child then born, shall be true, wise, ever waxing better and better in great worship, and have a mark in the brow; a Maid-child then born, shall then be right sick, yet wedded to one Man. That day is good to bleed.

The 20th. Day Isaac blessed his Son.

And the 20th. day of the Moon Isaac blessed his Son: Whatsoever thou wilt do is good; a Dream that thou seest shall appear, but tell it to no Man; to make a Wedding is good; to buy a Servant, to build Houses, to change folds of Sheep from place to place; to tame Beasts, and to sow Seeds, is good; a Child that is born shall be a fighter, and he shall have Money arriving; that is lost shall

be found : to change bees is good : a sick man shall long wait, or soon arise ; to let blood at even is good.

The 21st. Day Saul was born.

In the 21st. day of the Moon Saul was born, first King of the Jews. A dream is true, and will come to pass within 4 days : a child that is born shall find much evil, he shall be a thief, and witty, or a traitor, and rebellious : Esau took the last blessing of his father : it is good to heal swine and other beasts : it becometh to abstain from gaming : to go in the way is good : a sick man shall arise : these shall be found : let no blood neither day nor night.

The 22d. Day Joseph was born.

In the 22d. day of the Moon Joseph was born : it is a day of holiness : if thou doest any errand, thou shalt find it grievous : dreams shall be certain, and shall come to joy : a child born, in all days shall be a purchaser, merry, fair, and religious : a sick man both late is confirmed and healed : bees to change from place to place is good : and to let blood all day is good.

The 23d. Day Benjamin was born.

In the 23d. day of the Moon Benjamin was born : son of the right side, the cast of the patriarch Jacob : whatsoever thou wilt do is good : a dream that thou seest shall turn to joy, and nothing shall trouble thee, and other while it was wont to fall within 8 days : to take a wife is good, to make wedding, to lay foundations, to open new earth, and to tame beasts is good : a child born shall be an outcast, and many adventures he shall have, and in the end he shall die : a sick man shall arise : it is good to let blood.

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The 24th. Day Goliath was born.

In the 24th. Day of the Moon Goliath was born. A Dream that thou seest, signifyeth thy health, and nothing shall annoy. A Child born shall be sudden in his Actions, and do wonderful things, A sick Man shall languish and be healed. To let Blood before their hour is good.

The 25th. Day the Plagues of Egypt.

In the 25th. Day of the Moon our Lord sent signs into Egypt by Moses, and each day he passed the Red-Sea. He that taketh the Sacrament, shall die a perilous death. Fear is threatened. The dream signifyeth hard things, and within ten days, it was wont to come early, then bow thy head in to the East. A child born shall be an evil man, many perils he shall suffer. A sick Man shall sustain injury, and uneath shall escape. It is good to let blood.

The 26th. Day Moses dried the Red Sea.

In the 26th. Day of the Moon Moses dried the Red Sea. In that day Jonathan the Son of Saul, was born, and Saul died with his Sons. Thou shalt begin nothing. The Dream shall be certain, and turned into joy. Pilgrims must beware of spies and enemies. A child born shall be full lovely, but neither rich nor poor. A sick man shall travail and arise. If he have a dyspnie he shall die. To let blood a little is needful.

The 27th. Day Manna sent.

In the 27th. Day of the Moon, our Lord rained Manna to the children of Israel, whatsover thou wilt do is good; use diligence: a dream that thou seest

least shall come either to good or evil. A child born shall be long of life, and most loved, and if a man, neither rich nor poor: a sick man shall rise to life, he shall be holden in much languor, but shall be healed: Folds of Sheep, to change from place to place is good. To let blood in the evening is good.

The 28th. Day good to pitch Tents.

In the 28th. day of the Moon, War may begin: and tabernacles fixed in the desert: whatever thou wilt do is good. A dream that thou shalt turn into joy; a child born shall be much loved; he shall be holden in sickness; a sick man that falleth in infirmity, soon shall be saved; to let blood in the even is good.

The 29th. Day the Jews go into Canaan.

In the 29th. day of the Moon the Jews went into the land of Canaan; Herod the King cut off the childrens heads; begin nothing: the dream shall be certain and good, gladness and joy signifieth; an errand begun, is good to fulfil; to take a wife is good, but yet make no dowers nor testaments; a child born shall be of long life, wise, holy, and meek. To fish and hunt is good: a sick man shall not be grievously sick, but escape; it is good to let blood.

The 30th. Day Samuel born.

And in the 30th. day of the Moon, Samuel the Prophet was born; whatsoever thou wilt do is good; a dream that appeareth in thee, certain, and within two days thou shalt see, and thou shalt find a red sign in the east within nine days;

A child born shall be of long life, and profitable, and well measured in each thing: a sick man shall nigh come to death: in no manner let blood: these and many other pertain to men, as the course of the Moon followeth.

4. Of Saturn and his Disposition.

SATURN is the first planet, and the wickedest, and he beginneth the Zodiack but once in thirty years, reigneth in each sign two years and a half, which is in the six signs fifteen years, and in all the twelve signs thirty years: and also there are twelve signs in the Zodiack, so are there twelve months in the year, each sign to his month: wherefore beware before, and look where Saturn is in three winter signs, that is to say, Capricorn, Aquaries, and Pisces, and all these seven years and a half shall be scarceness and want of corn, fruits, beasts, and all other things; for in three years signs he hath might and most power to fulfil his malice, if he be not letted by neighbourhood of any good planet.

5. What Thunder signifieth every Month of the Year.

THUNDER in January, signifieth the same year great winds, plentiful of corn and cattle peradventure. Thunder in February, signifieth that same year many rich men shall die in great sickness. Thunder in March, signifieth that same year great winds, plenty of corn, and debate amongst people. Thunder in April, signifieth that same year to be fruitful and merry, with the death

death of wicked Men. Thunder in May, signifieth that Year, need, scarceness, and dearth of Corn, and great hunger. Thunder in June, signifieth that same Year, that Woods shall be overthrown with Winds, and great raging shall be of Lions and Wolves, and so like of other harmful Beasts. Thunder in July, signifieth the same Year shall be good Corn, and loss of Beasts; that is to say, their strength shall perish. Thunder in August, signifieth the same Year, sorrow, waiking of many, for many shall be sick. Thunder in September, signifieth the same Year great Wind, plenty of Corn, and much falling out between Man and Man. Thunder in October, signifieth the same Year great Wind, and scantness of Corn, Fruits, and Trees. Thunder in November, signifieth that same Year to be fruitful and merry, and cheapness of Corn. Thunder in December, signifieth that same Year cheapness of Corn and Wheat, with Peace and Accord among the People.

6. Of good Days for Bleeding; and ill Days for any Work.

In every Month be two evil Days, one in waning of the Moon, and another in the waining. The Kalender sheweth them in their Hours openly enough; in the which Days, if any Folke take sickness, or begin any new thing, it is great grace if ever it take well, or come to good ends. And there are fifty Canicular, or Dog-days; that is to say, from the fifteenth Kalender of August, to the fiftenth of September; in which days it is

forbiden by Astronomy to all manner of folks to let blood, or take physick: yea, it is good to abstain from women; for why, all that time reigneth a star that is called Canicula Canis, in Latin; a Hound, in English: Now the aforesaid star, Canicula, the aforesaid fifty days, are called Canicular days, and biting as a bitch; for the kind of the star Canicula, is broyling and burning as fire, and biting as a bitch-whelp; that time the heat of the Sun, and of the star, is so fervent and violent, that mens bodies at mid-night, sweat as at mid-day, and swelleth lightly, bloweth and byenneth; and if they can be hurt, they be more sick than at any other time, very near dead. In these days all venomous serpents creep, fly, and gender, and so they oberlet hugely the air, in feeding of their kind, so that many men are dead thereby; in these times a fire is good night and day, and wholesome; seeth your meats, and take heed of feeding violently.

And from the eighteenth kalender of October, to the seventeenth kalender of November, look thou take no cold; for then the pores of man, of earth, and of all things else settle, and they may not open again till the seventh kalender of April: wherefore it is less harm for thee to take cold at Christmas, than at this time.

7. To know how a Man shall keep himself in Health.

If thou wilt keep thee long in health, fly anger, wrath and envy, and give thee to mirth in mea-

measure; trabel sadly, so that thou sweat not too much in the summer, and namely the Canicular days; fly all manner of strong drinks and hot spices, brenning meats, especially their excess; fast not too long at morn; sup not too late at night; eat not too hastily, nor obermuch at once; and that that thou eatest chew it well; every time that thou eatest, rest a little after: sleep not after dinner, except in May, June, July, and August; and yet the less that thou sleepest then, the better it is; to sleep well in the waxing of the night, and be early up in the morning, is the better; and every day beware of milks, that none enter into thee fasting, for thereof cometh great pestilences and heat; and in great cold and pestilences eat much garlick every day, with nine saffron chiebes, and it will do thee much good; eat enough in winter, and the spring, but little in summer; look thy meat be well seasoned; in harbest beware of fruit, for they are not good, except they be given thee for medicine; of all manner of meats, sodden is the best; eat not too many hot spices, nor eat but little at once, for better it were to eat seven times in a day, than once thy fill; flesh is more nourishing than fish; eat not too much sour meats, nor salt, for they will make thy bones sore; look thy drink be not too new, nor too old: sweet powdered meats be most wholesome; of all things, take measure, and more, for in measure rests vertue.

8. The Perillous Days of every Month.

In the change of every Moon be two Days, in the which, what thing soever is begun, late, or ever, it shall come to no good end, and the days be full perillous for many things.

In January, when the Moon is three or four days old.

In February, 5 or 7.

In March, 6 or 7.

In April, 5 or 8.

In May, 8 or 9.

In June, 5 or 15.

In July, 3 or 13.

In August, 8 or 13.

In September, 8 or 13.

In October, 5 or 12.

In November, 5 or 9.

In December, 3 or 13.

Astronomers say, That six days in the year are perillous of Death; and therefore they forbid Men to let Flood on them, or take any Drink; that is to say,

The third day of the Month of January.

The first day of the Month of July.

The second day of the Month of October.

The last of the Month of April.

The first day of the Month of August.

The last day going out of December.

These six days with great diligence ought so to be kept, but namely the latter three; for all the Helms are then full. For then, whether Man or Beast be knit in them, within seven days, or certainly within fourteen days, he shall die. And if they take any Drinks, within fifteen days they shall die; and if they eat any Cose in these three days, within forty days they shall die; and if any Child be born in these three latter days, it shall die a wicked death.

Astro.

Astronomers and Astrologers say, That in the beginning of March, the seventh night, or the fourteenth day, let the blood of the right arm, and in the beginning of April, the eleventh day of the left arm; and in the end of May, third or fifth day, on whethere arm thou wilt: and thus of all that yeare thou shalt orderly be kept from the fever, the falling gout, the sifter gout, and loss of thy sight.

9. Ptolomeus's Rule for the Zodiack.

Each man's body is ruled by a certain sign of the Zodiack.

Wherefore (as saith Ptolomeus) if thou be sick in any limb, do not medicine unto that limb, for it shall rather hinder than further. And namely, by blood letting at that time. Thus shalt thou know how the signs reign in our Limbs.

10. Of the Twelve Signs.

Aries, or the Ram, governeth the head.

The Bull reigneth in the neck, and in the thioar.

Gemini, or the Twins, rule the shoulders, and arms, and hands; and these three are signs of the Spring.

Cancer, or the Crab, commandeth the stomach, limbs, arteries, milke, liver, and gall.

The Lion reigneth in the back, sides, bones, sinews and gristles.



Virgo, or the Maid, gubdeth the womb, midriff, and guts. Also she reigneth other-while in the stomach, liver, gall, and milt, and other nutritive limbs beneath the midriff; and these three are the signs of summer.

Libra, or the Ballance, holdeth the navel, the reins, and lower parts of the womb.

The Scorpion keepeth the bladder, the buttocks, and other privacies of man or woman.

The Sagittary dwelleth in the thighs and buttocks; and these three are signs of harvest.

The Capricorn reigneth in the knees.

The Aquary governeth the legs and ankles.

The Fish directeth the feet, and these three be the signs of winter.

Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

The Disposition of the Planets.

Saturnus is the cause of death, dearth, and peace.

Jupiter is the cause of long peace, rest, and virtuous living.

Mars is the cause of business, debate and war.

Sol is the cause of life, health, and waxings.

Venus is the cause of lusty love and lechery.

Mercury is the cause of much speech, merchandize and flights. Luna is the cause of moistness, great waters, and violent floods.

Saturnus's hour is good and strong, to do all things that asketh strength only, and to nought else, save to battle; for it is wondrous evil. That man or woman that hath the star Saturn to his planet, he is melancholly, black, and goeth swiftly; he hath

a bold heart, wicked, and bitter as wormwood; he will lightly be wroth; he is quarrellsome, witty, covetous and cruel, he eateth hastily, and is false and inclining to lye, with shining eyes as a cat; he hath in the forehead a mark or wound of fire; he is poor, and his cloaths are rent unto a time. And thus he hath open signs, and all his covetous is by other mens possessions, and not by his own.

Jupiter's hour is good in all things, namely, peace, love, accord: who that hath this star to his planet, he is sanguine, ruddy, and goeth a large pace, neither too swift, nor too soft; his stature is loving and shining; he hath a fair visage, lovely resemblance, red lips, fair hair, broad face, good brows; his cloaths are good and strong; he is sweet, peaceable and soft.

Mars's hour is evil, and better by night then by day; for it is masculine on the night, and feminine on the day: it is good to do any thing, but with great strength: by night it is good to enter battle, and also by day, but not so much good as by night. Who that hath this star to his planet, his making is of good defence, and oftentimes his face is red with blood; his face is small and subtil, and laughing, he hath eyes as a cat; and all the days of his life, he will accuse many men of evil; he hath a wound of a sword in his face; he is most choleric. And thus he hath open signs.

Sol's hour is the worst of all other hours: no man in this hour may do his will, save kings and lords, and that with great strength: whose in this hour entereth battel, he shall be dead: there

there. **Who** that hath this star to his planet, he hath sharp eyes, great speech, and wicked thoughts in his heart, he is wicked and avaricious, neither white nor black, but betwixt both; he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus's hour is good in all things, and it is better on night than on day; ever till mid-day, and mid-day it is not good, for the Sun covereth it. On Sunday, the ninth hour is Venus's hour, but not then to any lord nor potentate, for if thou do, thou shalt find him woth. **Who** that hath this star to his planet, namely, if he be born by night, in Venus's hour, he is white, and hath a round face, little forehead, round beard, he hath a middle nose, and hairy eyes, he is laughing and litigious, and he hath a mark in his face; his making is fair and plain, and oftentimes his nether lip is greater than the upper. And who that is born under Venus when she is not in full power, he hath a sharp nose, and somewhat crooked, fair hair, soft eyes, oft running water, he is a singer, he longeth after games, and loveth them well.

Mercury's hour, from the beginning to the middle, is good in all things, and from the middle to the end is hard; and it is not much better on night than on day, and each time of the night and day he standeth before the Sun, or behind; therefore he hath his power much more by night than by day; from morn, till the fifth hour of the day, he hath his hour, and from thence to midnight he hath

power. Who then hath this Star to his Planet, he hath a sharp stature, and a sharp long face, long eyes, long nose, great hairs on his eyes, and thick narrow forehead, long beard; thin hair, long arms, long fingers, long ear, long head; he meek and lovely, he will do each thing to certain space, he is more white than black, and oftentimes right white, and he hath great shoulders. And who is born more Mercurius, when he is not in his full power, that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crouded teeth and sharp, he hath a wound in his body with fire, he is scourged with wands, or smitten with a sword, and men speak evil of him for lying and man-slaughter.

The Moon's hour is right good, and right evil; from the fourth day to the seventeenth it is good, namely, as to those that are born in it; and from the seventeenth day to the twentieth, it is somewhat good, but not so good: and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those who are born in it. Whoso hath that Star to his Planet, and is born thereunder, when it is in his full power, he hath a plain and pale face, sometime quartelling, and doth his will to men; he hath a seemly semblance, and he is rich and he hath mean stature, neither too long nor too short; he hath strait lips, and hollow eyes: Who that is born under this Star, when it is not in full power, he hath a strait face and dry, and malicious, he hath little teeth, Abulgnie, that is to say, a white Creak in the ear.

12. *The Condition of Man discovered by Creation*

- 1 **N**aturally a Man is hairy as the Lion.
- 2 Strong and Worthy as the Oxe,
- 3 Large and Liberal as the Cock.
- 4 Avaricious as the Dog.
- 5 Hardy and swift as the Hart.
- 6 Debonair and True as the Turtle-Doye.
- 7 Malicious as the Leopard.
- 8 Gentle and tame as the Dove.
- 9 Crafty and Guileful as the Fox.
- 10 Simple and Mild as the Lamb.
- 11 Shrewd as the Ape.
- 12 Light as the Horse.
- 13 Soft and Pitiful as the Bear.
- 14 Dear and Precious as the Elephant.
- 15 Good and Wholsome as the Unicorn.
- 16 Vile and Sloathful as the Ass.
- 17 Fair and Proud as the Peacock.
- 18 Gluttenous as a Wolf. 19 Envious as the Bitch.
- 20 Rebel and Inobedient as the Nightingale.
- 21 Humble as the Pigeon.
- 22 Fell and Foolish as the Ostritch.
- 23 Provident as the Pismire.
- 24 Dissolute and Vagabond as the Goat.
- 25 Spiteful as the Peasant.
- 26 Soft and Meek as the Chicken.
- 27 Moveable and Varying as the Fish.
- 28 Letcherous as the Boar.
- 29 Strong and Puissant as a Camel.
- 30 Traiterous as the Mule.
- 31 Advis'd as a Mouse. 32 Reasonable as an Angel.

And therefore he is called the Little World, or
else he is called All Creatures, for he doth take
part of all.

3. The Description of the four Elements, and of the four Complexions, with the four Seasons of the Year, and the 12 Signs for each Month.



Each man and woman reigneth the planets, in every sign of the Zodiack, and every prime Quality, and every Element, and every Complexion; but not in every one alike; for in some reigneth one more, and in some reigneth another; and therefore men be of divers manners, as shall be made more apparent.

14. Of the four prime Qualities.

Our prime Qualities there be; that is to say, coldness, heat, dryness, and moisture, which be contraries, and therefore they may not come nigh

nigh together without a mean ; for the hotness on the one side bindeth them together, and coldness on the other side. Also hotness and coldness are two contraries ; and therefore they may not come nigh together without a mean ; for the moistness on the one side bindeth them together, and dryness on the other. Moistness is cause of every thick substance, and of every sweet taste ; and there again, dryness is the cause of every thin substance, and of every sour stinking taste ; and also hotness is cause of every red colour, and large quantity ; there again, coldness is cause of every white colour, and little quantity. These four prime Qualities in their combination, make the four Elements ; Air, moist and hot ; the Fire, hot and dry ; the Earth, dry and cold ; the Water, cold and moist. The Air and Earth are two contraries, and therefore they may not come nigh together ; but as the Fire binds them on the one side, and Water on the other side. Also Fire and Water are two contraries, and therefore they may not come nigh together ; but as the Air between them binds on the one side, and the Earth on the other side. The Fire is sharp, subtil, and moveable ; the Air subtil, moveable, corpulent and dull ; the Earth is corpulent and thick ; the Water is moveable, corpulent and dull. The Earth is corpulent, dull and immoveable. In the heart of the Earth is the Center of the World ; that is to say, the midst point, and in every Center is Hell. And there again, about the Fire are the Stars, and about them is Heaven Crystalline ; that

is to say, waters of all blis, departed in nine
 bers of Angels : then is heauen in the highest
 rooms, and largest. And there again is hell in the
 worst, narrowest, and straitest place.

Right as there be four elements, so there be
 four complexions, according in all manner of
 qualities to these four elements.

The first sanguine, that is to say, blood
 gendered in the liver, limbs, and like to the
 fire.

The second is choleric, gendered in the gall, and
 like thereto, and it is according to the fire.

The third is melancholly, gendered in the milke,
 and like to the dregs of blood, and it accordeth to
 the earth.

The fourth is flegm, gendered in the lungs,
 like to gall, and accordeth to the water.

A sanguine man much may, and much covet-
 eth, for he is most hot.

A cholerick man much coveteth, and little may,
 for he is hot and dry.

A melancholly man little may, and little co-
 veth, for he is dry and cold.

A flegmatick man little coveteth, and little
 may, for he is cold and moist.

A sanguine man is large, lobely, glad of cheer,
 laughing, and ruddy of colour, stedfast, fleshy,
 soft hardy, mannerly, gentle, and well nourished.

A cholerick man is gulleful, false, and warty-
 sh, traisterous, and right hardy, small, dry,
 and black of colour.

A melanchollious man is enbious, sorry, covetous, hard, false, gulleful, dreadful, noarshful, and cleare of colour.

A flegmatick man is dumby, sleepey, noth nightful, rhumatick, dull, and hard of wit, fat visage, and white of colour.

15. The Year divided, with the knowledge of the state of Man's Body by Urin.

IF the year be four quarters, ruled by these four complexions; that is to say, the spring, summer, harvest, and winter: spring hath three months; that is to say, March, April, May, and it is sanguine complexion. Summer hath also three months; that is to say, June, July, and August; and this quarter is cholericke complexion. Harvest hath also three months; that is to say, September, October, and November, and this quarter is melanchollious complexion: winter hath also three months; that is to say, December, January, and February, and this quarter is flegmatick complexion.

Each day also these four complexions reigneth; that is to say, from three after mid-night to nine, reigneth sanguine; and from nine after mid-day, reigneth melancholly: and from nine after mid-day, to three after mid-night, reigneth flegma.

Also in the four quarters of the world, reigneth these four complexions; that is to say, sanguine in the east, choleric in the south, melancholly

cholly in the west, and flegm in the north.

Also the four complexions reign in the four ages of a man; that is to say, chollic in childhood, sanguine in manhood, flegm in age, and melancholly in old age. Childhood is from the birth, to fourteen years full down; Manhood is from thence to thirty years of age, and from thence to fifty years; and old age from thence to fourscore years, and so forth to death.

All these four complexions reign in the four parts of man's body.

Chollic reigneth in all the soulet limbs, from the breast upward.

Sanguine reigneth in all small limbs, from the midriff to the weland.

And flegm reigneth in all nourishing limbs, from the reins to the midriff.

And melancholly reigneth in all limbs, from the reins downward.

Wherefore every man's urine is cast in four; that is to say, cozkil superflue, mid't of the ground, every part of the urine to his part of man's body; and therefore to four things in every urine we must take heed, that is to say, substance, quantity, colour, and the content. These substances there are; that is to say, thick, thin, and middle.

Thick substance berokeneth very much moisture.

Thin substance berokeneth much dryness.

A middle substance berokeneth temperance.

Also three quantities be in urine; that is to say, much, little, mean.

nigh together without a mean ; for the hotness on the one side bindeth them together, and coldness on the other side. Also hotness and coldness are two contraries ; and therefore they may not come nigh together without a mean ; for moistness on the one side bindeth them together and dryness on the other. Moistness is cause of every thick substance, and of every sweet taste ; and there again, dryness is the cause of every thin substance, and of every sour stinking taste ; and also hotness is cause of every red colour, and large quantity ; there again, coldness is cause of every white colour, and little quantity. These four prime Qualities in their combination, make the four Elements ; Air, moist and hot ; Fire, hot and dry ; the Earth, dry and cold ; the Water, cold and moist. The Air and Earth are two contraries, and therefore they may not come nigh together ; but as the Fire binds them on the one side, and Water on the other side. Also Fire and Water are two contraries, and therefore they may not come nigh together ; but as the Air between them binds on the one side, and the Earth on the other side. The Fire is sharp, subtil, and moveable ; the Air subtil, moveable, corpulent and dull ; the Earth is corpulent and thick ; the Water is moveable, corpulent and dull. The Earth is corpulent, dull and immoveable. In the Heart of the Earth is the Center of the World ; that is to say, the midst point, and in every Center is Hell. And there again, about the Fire are the Stars, and about them is Heaven Crystalline ; that

That is to say, waters of all blisse, departed in numbers of Angels: then is heaven in the highest rooms, and largest. And there again is Hell in the lowest, narrowest, and straitest place.

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The first sanguine, that is to say, blood gendered in the liver, limbs, and like to the air.

The second is choleric, gendered in the gall, and like thereto, and it is according to the fire.

The third is melancholly, gendered in the spleen, and like to the dregs of blood, and it accordeth to the earth.

The fourth is flegm, gendered in the lungs, and like to gall, and accordeth to the water.

A sanguine man much may, and much coveteth, for he is most hot.

A choleric man much coveteth, and little may, for he is hot and dry.

A melancholly man little may, and little coveteth, for he is dry and cold.

A flegmatick man little coveteth, and little may, for he is cold and moist.

A sanguine man is large, lovely, glad of cheer, laughing, and ruddy of colour, steadfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A choleric man is guileful, false, and wrathful, traiterous, and right hardy, small, dry, and black of colour.

A melanchollious man is envious, sorry, covetous, hard, false, gulleful, dreadful, boarhful and cleare of colour.

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cholly in the west, and slegm in the north.

Also the four complexions reign in the four ages of a man; that is to say, chollic in childhood, sanguine in manhood, slegm in age, and melancholly in old age. Childhodd is from the birch, to fourteen years full down; Manhood is from thence to thirty years of age, and from thence to fifty years; and old age from thence to fourscore years, and so forth to death.

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Chollic reigneth in all the soulet limbs, from the breast upward.

Sanguine reigneth in all small limbs, from the midriff to the weland.

And slegm reigneth in all nourishing limbs, from the reins to the midriff.

And melancholly reigneth in all limbs, from the reins downward.

Wherefore every man's urine is cast in four; that is to say, cozkil superface, mid't of the ground, every part of the urine to his part of man's body; and therefore to four things in every urine we must take heed, that is to say, substance, quantity, colour, and the content. Three substances there are; that is to say, thick, thin, and middle.

Thick substance betokeneth very much moistnes.

Thin substance betokeneth much drynes.

A middle substance betokeneth temperance.

Also three quantities be in urine; that is to say, much, little, mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed of the taste, whether it be sweet or not.

Sweet taste betokeneth health; and other taste betokeneth sickness.

Also in Urines be twenty colours; of the which the first ten betokeneth cold, and the other ten betoken heat.

The ten colours that betokeneth cold, are these.

The first is black, as dark cold, and cometh of libid going before.

The second is like to Lead, and these two betoken Mortification.

The third is white and clear as water.

The fourth is lactic, like to whey.

The fifth is carapole, like gray rullet, or to camels-hair.

The sixth is yellow, like to fallow leaves falling off trees; and those four colours betoken indigestion.

The seventh is sub-pale, that is to say not full pale.

The eighth pale, like to some sodden flesh.

The ninth is subcitrine, that is to say, not full citrine.

The tenth is citrine, like to pomistern, or to right yellow flowers.

And these four colours betoken digestion.

Now we have seen the colours which betoken cold, so we will see the other ten which betoken heat.

The first is subtile, that is to say, not full rule.

The second rule, like to fine gold.

And those two colours betoken perfect digestion :
so the urine be the middle of substance, middle of
quantity, sweet taste, and without contents.

The third is subtile, that is to say, full red.

The fourth is red like saffron-diet.

The fifth is sub-bulgund, that is to say, not
full rubigund.

The sixth is rubigund, like a strong flame of
fire. And these four colours betoken passing of
digestion.

The seventh Ynopose, like to white-wine.

The eighth is Kinanos, like to rotten blood.

And these two betoken aduision.

The ninth is green as the cole-stock.

The tenth is as black as clear black hogn, and
this black cometh of a green going before. And
these two betoken aduision and death.

In urine be eighteen contents, that is to say,
circle, ampul, grains, clouds, scum, matter, fat,
hels, humours, blood, grabel, hairs, scalds, bran,
ynopole, sperm, dust, esks, sediment, or ypostas.

The circle sheweth all the qualities of the head.

Ampul, that is to say, Creme, sheweth also the
gaine disturbed.

Grains betoken rheum and glut.

Clouds sheweth vice in the small limbs.

Scum, that is to say, foam, sheweth ventose,
and often the jaundies.

Matter, that is to say, gulture, sheweth vice
of the reins, of the bladder, or the liver.

Fatnesse, as oy! drops, sheweth the wasting and dissolution of the body, namely of the loynes.

Humour, like gleet, or like drops of blood, or rotten gall; it washeth vice in the midriff, or above, or beneath.

Blood sheweth vice of the liver, or of the reins, or of the bladder.

Gravel sheweth the stone.

Hairs sheweth the dissolution of the fatnesse of all the body, especially the reins.

Stones and hyan, sheweth the third spice of the verick incurable.

Sperm, that is to say, Wankind sheweth too much lecherie.

Dust, sheweth the gout, or a woman conceived.

Eskes, the priby-hardnesse to be grieved.

Sedimen, that is to say, Clods in the ground of the urine, or breaking upward.

The circle, called Ipostas, that is to say, the ground, and it hath most signification of all, and namely of the lower parts.

Of every man's body be four principal limbs that is to say, Soulet limbs, Small limbs, nourishing limbs, and gendying limbs.

Soulet limbs be the brains, and all that are thereabout down to the weland.

Small limbs be the heart and the lungs, and all that be about them, betwixt the weland and the midriff.

Nourishing limbs be the liver, milt, gall, and guts, and all that be about them, betwixt the weland and the midriff and the reins.

Gendring limbs, be the reins, bladder, pibp-
hardness, and the limbs about from the reins
downward.

19. An A, B, C, whereby thou mayest know of
what Planet every Man is born, his Fortune,
and time of Death.

A C. 1. J. S. 1. E. K. 2. D. R. 2. G. L. 3.
P. 4. T. 6. U. 2. T. 7. F. 8. P. 1. F. 9.
Divide this by 9 unto a hundred, and if 1 or
8 be over, then the Sun is his planet; if 2 or 9
be over, then Venus is his planet; if 3 be over,
then he is of Mercury; if 4 be over, then he is of
the Moon; if 5 be over, then he is of Saturn; if
6 be over, then he is of Jupiter; if 7 be over,
then he is of Mars.

Adam 31. Adren 1. Aldon 25. Nufos 12.

Benaster is in 9. Becus 9. David 9.

Also here followeth another A, B, C, to know
by, of what Sign in the Zodiack every Man is;
that is to say, under what Sign he is born, and
to which Sign he is most like. Also hereby thou
may'st know his Fortune, and the moment in the
which he will die. Also hereby thou may'st know
thy Fortune, and the Fortune of many Things,
as Towns, Cities, and Castles.

A 2. B 2. C 20. D 41. E 5. F 24. G 3. H 20.
I 10. K 13. L 42. M 12. N 22. O 21. P 21.
Q 24. R 27. S 22. T 91. U 13. V 20. W 3.
Z 7.

If thou wilt know by this A, B, C, any Man,
as is said before, take his Name, and his Mother's
Name.

Name. And also if thou wilt know of any Town by this A, B, C, as it is said before, then take that Town's Name, and the Name of the City Jerusalem, for that is the Mother of all Towns, and then account the Letters of the Names by the number of this A, B, C, and when thou hast all done, divide this by 28, and if 1 or 2 be over, then that thou seek'st longest to the Weather, and if 3 or 4 or 5 be over, then that which thou seek'st longest to the Bull; and if 6 or 7 be over, then longest it to the Twins; and if 8 or 9 be over, then longest it to the Crab; and if 10, 11, or 12, then longest it to the Lion; and if 13, 14, then longest it to the Virgin; and if 15 or 16 be over, then longest it to the Ballance; and if 17, 18, or 19, then longest it to the Sagittary; and if 21, 22, or 23, then longest it to the Capricorn; and if 24 or 25, then longest it to the Aquary; and if 26, 27, or 28, then longest it to the Fish.

Another Alphabet.

Divide any thing into seven by the proper name of those Letters, I will tell which of the seven it is, by the other Number divided by nine.

A	3	B	2	C	25	D	2
E	4	F	5	G	12	H	23
I	2	J	3	K	13	L	98
M	2	N	5	O	15	P	56
Q	2	R	6	S	8	T	58
V	4	X	25	Y	13	Z	

18. To know the Weather what shall be all the Year, after the Change of every Moon, by the prime days.

Sunday prime, dry weather.
Munday prime, moist weather.
Tuesday prime, cold and windy.
Wednesday prime, marvellous,
Thursday prime, fair and clear.
Friday prime, fair and foul.
Saturday prime, rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth :

Prime upon Hours and Minutes.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	21
F	12	4
G	13	40

Evermore thus reigneth the seven Planets :
 First reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, and then Luna. Saturn is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, and Luna on Monday : Saturn, Jupiter, Mars, Sol, and Mercury, is Masculine, that is

to say, mankind : Venus and Luna are feminine ; that is to say, womenkind : Saturn, Mars, and Luna, are evil planets : Jupiter, Sol, and Venus, be good planets : Mercury is changeable.

On Saturday, the first hour after mid-night, reigneth Saturn, the second hour Jupiter, the third hour Mars, the fourth hour Sol, the fifth hour Venus, the sixth hour Mercury, the seventh hour Luna.

And then again Saturn the eighth hour, and Jupiter the ninth hour, Mars the tenth hour, Sol the eleventh hour, Venus the twelfth hour, Mercury the thirteenth hour, and Luna the fourteenth hour.

Then again the third time, Saturn the fifteenth hour, Jupiter the sixteenth hour, Mars the seventeenth hour, Sol the eighteenth hour, Venus the nineteenth hour, Mercury the twentieth hour, and Luna the one and twentieth hour.

And again the fourth time, Saturn the 22d. hour, Jupiter the 23d. hour, Mars the 24th. hour ; and then beginneth Sol in the hour after mid night on Sunday, Venus the second hour, Mercury the third hour, Luna the fourth hour, Saturn the fifth hour, and so forth hour by hour, and planet by planet, in order as they stand each planet to his own day, reigneth evermore certainly the first hour, the eighth hour, the fifteenth hour, and the 22d. hour, and so forth, every one after another ; and next after that reigneth the planet that is next in order, as thus, Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna.

20. Of the most best and profitablest Days that be in the Year to let Blood.

In the beginning of March, that is to say, the 4th and the tenth day, thou shalt draw out blood out of thine arm.

In the beginning of April, of the left arm, and that in the 11th. day for thy sight. In the end of May, of which arm thou wilt, and that against the fever; and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no fevers how long thou livest.

Quot retinente vita & non sit Mortis imago
Si semper fuerint vivens morietur & infra.

	Good-hap	Mis-hap	Mis-hap	
	1	13		
		14	24	
Best	3	16	26	
	4	17	23	
	6	18	27	
	11	8	10	
		20		
				Sorrow & Death

Est versper Esplaton Deam pulle Philosophie.

	Utra	Utra	Utra	
	7	99		
	5	21	28	
	9	22	29	
	12	25	30	
	15			
Utra	21	20	20	
				Collige

Collige per numeros aliquid cupus esse phandre
junga simulatum, seriatque diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	10	T	28
D	20	N	22	U	4
E	26	O	29	V	3
F	25	P	14	W	6
G	3	Q	16	Z	9

Sunday	13	Thursday	11
Monday	18	Friday	15
Tuesday	15	Saturday	26
Wednesday	25		

Thus endeth the Sphere of Platon.

Vholoerber on the seventh day of March is let blood in the right arm, and on the eleventh day of April in the left arm, he shall not lose the sight of his eyes.

In the four or five last days of May, if both arms be let blood, he shall have no fevers.

Whosoerber in the first day of each month falleth in any infirmity, the third day ensuing is to be feared, which, if he pass, he shall escape till thirty days. Whoso falleth in the second day, though he be long sick, he shall be delivered. He that falleth in the third day, at next change shall be delivered. He that falleth sick in the fourth day, he shall be grieved to the twenty eighth day, which if he pass, he shall escape. He that falleth sick the fifth day, though he suffer grievously he shall escape. He that falleth the
Arth

Sixth day, though he seem to be healed, nevertheless in the sixth day of the other month he shall be dead. He that falleth the seventh day with grief, he shall be delivered. He that falleth the eighth day, if he be not whole at the twelfth day, he shall be dead. He that falleth the ninth day, though it be with great grief, he shall escape. He that falleth on the tenth day, without doubt he shall be dead. He that falleth the eleventh day, he shall be delivered the next day. He that falleth the twelfth day, except he be delivered within two days, within fifteen he shall be dead. He that falleth the thirteenth day, till the eighteenth day he shall be sick, which, if he pass, he shall escape. He that falleth sick the fourteenth day, shall abide sick to the fifteenth day, and so he shall escape. He that falleth sick the fifteenth day, except he recover within eighteen days, he shall be dead. He that waxeth sick the sixteenth day, though he be grieved twenty four days, the twenty eighth day shall escape. He that waxeth sick the seventeenth day, he shall die the tenth of the next month. He that waxeth sick the eighteenth day, soon shall be healed. He that waxeth sick the nineteenth day, also shall escape. He that waxeth sick the twentieth day, in the fifth day he shall escape; but nevertheless in the month following he shall be dead. He that waxeth sick the twenty first day, except he run into peril of death within ten days of the other month, he shall be delivered. He that waxeth sick the twenty second day, except he run into peril of death within ten days

days of that other month he shall be delibered. He that wareth sick the twenty thirde day, though it be with the grievousness of pain, in the other month he shall be delibered. He that wareth sick the twenty fourth day, in the twenty seventh day he shall be delibered, but nevertheless in the month following he shall be dead. He that wareth sick the twenty fifth day, though he suffer a little, nevertheless he shall escape. He that wareth sick the twenty sixth day, though he suffer to the out-passing, nevertheless in that other month he shall be delibered. He that falleth sick in the twenty seventh day, it menaceth death. He that falleth sick in the twenty eighth day, it menaceth death. He that falleth sick in the twenty ninth day, by little and little in that other month, he shall be delibered. He that falleth sick on the thirtieth day, it is a doubt whether he shall pass any of these. Also he that wareth sick on the 31st. day, whether he shall escape it is unknown.

21. Here followeth the Nature of the
Twelve Signs.

Aries is hot and dry, of the nature of the fire, and governs in the head and face of man, and it is good for bleeding when the Moon is in it, save in the part it governeth and ruleth.

Taurus is evil for bleeding.

Taurus is dry and cold, of the nature of earth, and governeth the neck, and the knot under the throat, and is evil for bleeding.

Gemini is evil for bleeding,

Gemi-

Gemini is hot and moist, of the nature of the air, and governeth the shoulders, the arms and hands, and is evil for bleeding.

Cancer is indifferent for bleeding.

Cancer is cold and moist, of the nature of water, and governeth the breast, the stomach, and the milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for bleeding.

Leo is hot and dry, of the nature of fire, and governeth the back and the sides, and is evil for blood-letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the earth, and governeth the womb, and the inward part; and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the air, and governeth the navel, the reins, and the lower parts of the womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of the water, and governeth the members of man, and is neither good nor bad for bleeding, but indifferent between both.

Sagittarius is good for bleeding.

Sagittarius is hot and dry, of the nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus is cold and dry, of the nature of the

the earth, and governeth the knees, and is evil for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of air, and governeth the legs, and is neither good nor ill for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold and moist, of the nature of water, and governeth the feet, and is neither good nor evil for bleeding, but indifferent.

No man ought to make incision, nor touch with iron the members governed of any sign, the day that the Moon is in it, for fear of the great effusion of blood that might happen.

Nor likewise when the Sun is in it, for the great danger and peril that might follow thereof.

22. The Anatomy of Man's Body, with the Number of the Bones, which are in all Two hundred forty eight.

In the top of the head is a bone that covereth the brain, the which Ptolomeus called the Capital Bone. In the skull be two bones, which he called Parietal, that holdeth the brain close and steadfast. And more lower in the brain, is a bone called the crown of the head; and on the one side and on the other be two holes, within the which is the Pallas or roof-bone. In the part behind the head be four little bones, to which the chain of the neck holdeth. In the nose be two bones. The bones of the thaps above, be eleven, and of the nether jaw be two, above the opposite of the brain, there is one behind, named Collateral,

tal. The bones of the teeth be thirty eight before, four aboue, and four underneath; sharpedged for to cut the morsels; and there is four sharp, two aboue, and two underneath, and are called Conines, for they be like conies teeth: After that are sixteen, that be as they were hammers, or grinding-teeth, for they chew and grind the meat which is eaten; and there are four aboue on ebery side, and four underneath. And then the four teeth of Sapience on ebery side of the chaps, one aboue, and one underneath. In the chin, from the head downward are thirty bones, called knots or ioints. In the breast before, be seven bones, and on ebery side twelue ribs. By the neck, between the head and shoulders, are two bones, named the thers, and the two shoulder blades: From the shoulders to the shouls in each arm, is a bone called Ajutor. From the elbow to the hand-bone, in ebery arm, be two bones that are called Cannes: in each hand be eight bones: aboue the plam be four bones, which are call'd the comb of the hand. The bones in the finger in each hand be fifteen, in ebery finger three. At the end of the ridge are the huckle-bones, whereto are fastned the two bones of the thighs. In each knee is a bone called the knee-plate. From the knee to the foot in each leg be four bones, called Cannes, or marrow-bones. In each foot is a bone called the ancle or pin of the foot: behind the ancle is the heel-bone in each foot, the which is the lowest part of a man; and aboue each foot is a bone, called

called the hollow bone. In the plant of each foot be four bones, they are the toms of the foot, in each of which are five bones; the bones of the toes in each foot are fourteen. Two bones are be- fore the belly for to hold it stedfast with the two branches. Two bones in the head, behind the ears, called Ocularis; we reckon not the tender bones of the end of the shoulders, nor of the sides, nor of divers little gristles and spelders of bones, for they are comprehended in the number aforesaid.

23. The Use and Order of Phlebotomy, with the Names of the Veins, and where they rest.



The vein in the midst of the forehead would be letten blood for the ach and pain of the head, and for fevers, lethargy, and for the megrim in the head.

About the ears, behind the two veins, the which

be let blood to giue clear Understanding, and vertue of light hearing, and for thick breath, and for doubt of meales or leproy.

In the temple be two veins, called the Arteries, for that they hear; which are let blood, for to diminish and take away the great repletion and abundance of blood that is in the brain, that might annoy the head and eyes, and it is good against the gout, the megrim, and diuers other accidents that may come to the head. Under the tongue are two veins that are let blood for a sickness called the Sequary, and against the swelling and imposthume of the throat, and against the Squinoccy, by the which a Man may die suddenly for default of such bleeding.

In the neck are two veins, called Originals, for that they haue the cause and abundance of all the blood that governeth the body of man, and principally the head: but they ought not to be let blood without the counsel of the Physician, and this bleeding abaiseth much to the sickness of the leproy, when it cometh principally of the blood. The vein of the heart taken in the arm, profiteth to take away humours or evil blood that might hurt the chamber of the heart, and is good for them that spit blood, and that are short-winded, by the which a man may die suddenly for default of such bleeding. The vein of the liver taken in the arm, swageth the great heat of the body of man, and holdeth the body in health; and this bleeding is profitable also against the yellow axes and imposthumes of the liver, and against
E the

the pale, wherof a man may die, for default of such bleeding.

Between the master-finger and the leech-finger, to let blood, helpeth the dolours that come in the stomach and side, as botches, imposthumes, and diuers other accidents that may come to these places, by great abundance of blood and humours.

In the sides between the womb and the branch are two veins, of the which that of the right side is let blood for the dropsie, and that of the left side for every sickness that cometh about the milke; and they should bleed according to the fatness or leanness of the party: take good heed at four fingers near the incision; and they ought not to make such bleeding without the counsel of the Physician.

In every foot be three veins, of the which three, one is under the ankle of the foot, named Sophon, the which is to let blood, for to allwage and put out diuers humours, as botches and imposthumes that cometh about the groins; and profiteth much to women, to cause the menstruosity to descend, and delay the hemorrhoids that cometh in the secret places, and other like.

Between the wrists of the feet, and the great toe, is a vein, the which is let blood for diuers sicknesses and inconveniences; as the pestilence, that taketh a person suddenly, by the great superabundance of humour; and this bleeding must be made within a natural day; that is to say, within 24 hours after the sickness is taken of the

patient, and before that the feber came on him, and his bleeding ought to be done according to the copulence of the patient.

In the angles of the eyes be two veins, the which be let blood for the redness of the eye, or watery, or that runneth continually, and for divers others sicknesses that may happen and come by other great abundance of humours and blood.

In the vein at the end of the nose is made bleeding, the which is good for a red pimpled face, as red drops, pustles, small scabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blood and humours, and it abasileth much against the pimpled noses, and other such sicknesses.

In the mouth in the gums be four veins; that is to say, two above and two beneath, the which be let blood for chousing, and canker in the mouth, and for tooth-ach.

Between the lip and chin is a vein that is to let blood, to give amendment unto them that have an evil breath.

In each arm are four veins, of the which the vein of the head is the highest, the second next is from the heart, the third is the liver, and the fourth is from the milt, otherwise called the low liver vein.

The vein in the head taken in the arm, ought to bleed, for to take away the great repletion and abundance of blood that may annoy the head, the eyes, and the brain, and abasileth greatly for changeable heats and swelling faces, and red

and for diuers other sicknesses that may fall and come by great abundance of blood.

The vein of the milke, otherwise called the low-vein, should bleed against fevers, tertians, and quartans, and it ought to be made a wide and less deep wound than in any other vein, for fear of wind that it may gather; and for a more inconueniency, for fear of a sinew that is under it, that is called the lezard.

In each hand be thre veins, whereof that aboue the thumb ought to bleed, to take away the great heat of the visage, and for much thick blood and humours that be in the head, and this vein delayeth more than that of the arm.

Between the little finger and the larch finger, letting of blood greatly abasleth against all fevers, tertians, and quartans, and against the flames, and diuers other lettings, that come to the paps and milke.

In the thighs is a vein, of the which bleeding abasleth against pain of the genitals, for to put out of man's body humours that are in the groins.

The vein that is under the ankle of the foot without, is named Sciote, of the which bleeding is much worth against the pains of the flanks, and for to make, abate, and issue diuers humours, which would gather in the said place; and it abasleth greatly to women to restrain their menstruity, when they haue too great abundance.

24. Of the Year, with the Growth of things.

There be in the Year four Quarters, the which are named thus: Ver, Hyems, Aestus, and

Aut.

Autumnus : These are the four Seasons in the Year. Prime time is the Spring of the Year, containing February, March, and April. In these three Months every green thing growing beginneth to bud and flourish.

Then cometh Summer, as May, June, and July, and in these three Months, every Bech, Grain, and Tree, is in his most strength and beauty, and then the Sun is at the highest. Next cometh Autumn, and August, September, and October, wherein all fruits wax ripe, and are gathered and hoisted.

Then cometh November, December, and January, and these three Months be in the Winter; that time the Sun is at the lowest, and is of little profit. The Astronomers say, that the Age of Man is Threescore and twelve Years, and that we liken but one whole Year; for evermore we take six Years for every Month; as January, in February, and so forth: for as the Year changeth by the twelve Months, into twelve divers manners, so doth Man change himself twelve times in his Life, by twelve Ages, and every six times six maketh thirty six, and then Man is at the best, also the highest; and twelve times six maketh Threescore and twelve, and that is the Age of Man. Thus you may count and reckon for every Month six Years, or else it may be understood by the four Quarters and Seasons of the Year, so Man is divided into four Parts, as to Youth, Strength, Wisdom, and Age. He is to be eighteen years young, eighteen years strong,

eighteen Years in Wisdom, and the fourth eighteen Years to grow to the full Age of Threescore and twelbe.

25. The Change of Man twelve Times, according to the Months.

HE must take the first six Years for January, the which is of no Vertue nor Strength, in this Season nothing on the Earth groweth. So Man after that he is born, till he be six Years of age, is of little or no Wit, Strength or Cunning, and can do little or nothing that cometh to any profit.

Then cometh February, and then the Days lengthen, and the Sun is more hotter; then the Fields begin to wax green. So the other six Years, till he come to twelbe, the Child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the Month of March, in which the Labourer soweth the Earth, and planteth Trees, and buildeth Houses. The Child in these six Years waxeth big, to learn Doctrine and Science, and to be fair and pleasant and loving, for then he is eighteen Years of Age.

Then cometh April, that the Earth and the Trees are covered with green Flowers, and in every part Goods increase abundantly.

Then cometh the young Man to gather sweet Flowers of Hardiness; but then beware that cold Winds and Storms of Vices be not down the Flowers of good Manners that should bring a Man to Honour, for then he is twenty four Years of Age.

Then

Then cometh May, that is both fair and pleasant; for then Birds sing in Woods and Forrests Night and Day; the Sun shineth hot; then Man is most lusty, mighty, and of proper Strength, and seeketh Plays, Sports, and manly Pastimes, for then he is full thirty Years of Age.

Then cometh June, and then the Sun is at the highest in his Meridional; he may ascend no higher in his Station. His glimmering golden Beams ripeneth the Corn; and then Man is thirty six Years, he may ascend no more, for then Nature hath given them Courage and Strength at the full, and ripeneth the Seeds of perfect Understanding.

Then cometh July, that Fruits be set on Sunning, and our Corn hardning, but then the Sun beginneth a little to descend downward. So the Man goeth from Youth towards Age, and beginneth for to acquaint him with Sadness, for then he cometh to forty two Years of Age.

After that cometh August; then we gather in our Corn, and also the Fruits of the Earth, and then Man doth his diligence to gather for to find himself, to maintain his Wife, Children, and Household, when Age cometh on him; and then after that six Years, he is forty eight Years of Age.

Then cometh September, that Wines be made, and the Fruits of the Trees be gathered; and therewithal he doth freshly begin to garnish his House, and make Provision of needful Things for to live with in Winter, which draweth very near, and then Man is in his most needfast and covetous

Estate, prosperous in Wisdom, purposing to gather and keep as much as shall be sufficient for him in his Age, when he may gather no more ; and then he is fifty four Years of Age.

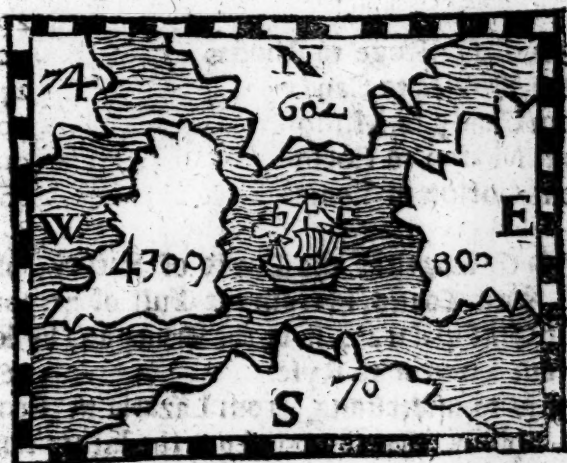
Then cometh October, when all is gathered, both Corn and other manner of Fruits ; also the Labourers plough and sow new Seed in the Earth for the Year to come. And then he that nought soweth, nought gathereth : and then in these six Years a Man shall take himself unto God, for to do Penance and good Works, and then the Benefits the Year after his Death, he may gather and have Spiritual Profit : and then Man is fully the term of threescore Years.

Then cometh November, that the Days be very short, and the Sun in a manner giveth but little heat, and the Trees lose their Leaves ; the Fields that were green, look hoary and gray : then all manner of Herbs are hid in the Ground, and then appeareth no Flower, and Winter is come, that the Man hath understanding of Age, and hath lost his kindly heat and strength ; his Teeth begin to rot and fail him, and then hath he little hope of long Life, but desireth to come to the Life Everlasting : and these six maketh him threescore and six Years of age.

Last of all cometh December, full of Cold with Frost and Snow, with great Winds, and stormy Weather, that a Man cannot labour ; the Sun is then at the lowest, the Trees and the Earth are hid in the Snow, then it is good to hold them near the Fire, and to spend the Goods that they got
in

In the Summer. For then Men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he loseth his perfect Understanding, and his Heirs desire his Death: and these old Years maketh him full threescore and twelve Years, and if he live any longer, it is by his good guiding and dyeting in his Mouth; howbeit it is possible that a Man may live till he be an hundred Years of Age, but there be few that live so long.

26. The Rutter of the Distances of Harbours and Havens, and most Parts of the World.



The Compass of England round about, is 4390 miles.
 Venice doth stand from Flanders, East and by South 80 m.
 And the next Course by Sea from Flanders to Jaff,

Jaff is from Sluse to Calais	70 m.
From Calais to Buchesse	80 m.
From Buchesse to Lezard	260 m.
From Lezard to Cape Fenster	650 m.
From Cape Fenster to Lisbon	283 m.
From Lisbon to Cape Saint Vincent to the Straights	240 m.
From the Straights of Gibraltar unto the Ile of Sardine	110 m.
From Malsitana in Sardine to Inalta, is	460 m.
From Inalta, the Course of Saragora and Sicil, to Cal to Jaff in Surrey	1800 m.
From Jaff the Basse, to Cyre, to the Castle Roge	200 m.
From Castle Roge to Rhodes	100 m.
From Rhodes to Candy	250 m.
From Candy to Modon	300 m.
From Modon to Corfue	300 m.
From Corfue to Venice	800 m.

The length of the Coasts of Surrey, of the Sea-Coasts, is from the Gulf of Ermony to the Gulf Dalarze, next the South and by West, from Luraria to Ryle. 65 m.

That is to understand, from Lazaria in Ermony to Soldin, that cometh from the River coming to Antioch 70 m.

And from Soldin to the Port of Lycha, next unto the South 100 m.

From Lycha to the Port of the South 50 m.

From Torosa to the Port of Tripol, South 50 m.

From

from Bernet to Acres, South and by West 70 m.

from Acres to Port Jaffe, South and by West 70 m.

from Port Jaffe to Port Delaraza, South, 130 m.

from Damiat to Sariza in Surrey, to Damiat in Egypt 180 m.

from Damiat to Babylon, Alchare 80 m.

from Damiat to Alexandria 110 m.

The length of Marre Major, is from the Gulf of St. George in the midst of the Gulf that is betwixt Trapefond Lenostopoly, to the Port Mellembre, West from St. George 1060 m.

The breadth of the West-end, is from the Bays St. George of Constantinople upon the River Danubius, next the North from St. George Bays 560 m.

From Pero to Cassa in Tartary, North-East 600 m.

from Cassa to the Straights of Tane, North-East 100 m.

The Gulf of Tane is about 600 m.

The Cape of Cassa is about 600 m.

from the Head of Tane to Sanostopoly 4 m.

from Sanostopoly to Trapefond, by West 250 m.

from Trapefond to Synopia, next to the South 430 m.

from Synopia to Pero, next to the West, South-West 130 m.

from

From Pero to Messamber, next the North-West 230 m.

From Messamber to Manchro, North, North-East 160 m.

From Manchro Castro to Danobia, North-East 230 m.

From Danobia to the Straights of Cessa, next the East 200 m.

The Compass of the Islands.

The Isle of Cyprus is about 500 m.

The Isle of Rhodes is about 180 m.

The Isle of Lange is about 80 m.

The Isle of Nerge Pont is about 300 m.

The Isle of Cicilia is about 737 m.

The Isle of Sardine is about 700 m.

The Isle of Great Britain is about 2000 m.

The Isle of Ireland is about 1700 m.

The Principality of Marre is about 700 m.

Thus endeth the Rutter of the Distance from one Port or Country to another.

27. Of the Axle-tree and Poles.

The Diameter of the World is called his Axle-tree, where-about he moveth, and the Ends of the Axle-tree are called the Poles of the World; of whom one is called the North-Pole, and the other the South-Pole. The Northern is he that is always seen in our Habitations: and the South.

Southern, is that which is never seen above our Horizon. And there are certain places on Earth,



whereas the Pole that is ever in our sight, cannot be seen with them that dwell there: and the other Pole which is ever out of our sight, is in sight to them. Again, there is a place on Earth where both the Poles have like situation in the Horizon.

28. Of the Circle of the Sphere.

Some of the Circles of the Sphere be Parallel, some Oblique, some others go cross over the Poles. The Parallels are they that hath the same Poles as the World hath: and there be five Parallel Circles, the Arctick, the Equival, Tropick, the Equinoctial. The Arctick Circle is even the greatest of all those Circles that we have continually in sight, and he scarcely toucheth the

the Horizon in the Point, and is altogether presented above the Earth.

And all the Stars that are included in this Circle, neither rise nor set, but a Man shall espy them all the Night long keep their course round about the Pole. And that Circle in our Habitation is drawn of the farthest Foot Ursa Major. The Ekliptike Circle most Northward of all the Circles that be made of the Sun, whom when the Sun removeth into, he turneth back from his Summer Circuit, then is the longest Day of all the Year, and the shortest Night; and after the Summer's return, the Sun shall not be perceived to progress any farther toward the North, but rather to recoil to the contrary parts of the World, wherefore in Greece this Circle is called Tropicos; the Equinoctial Circle is the most greatest of all the five Parallel Circles, and is so parted by the Horizon, that the one half Circle is above the Earth, the other half Circle lieth under the Horizon. The Sun being in his Circle, causeth two Equinoctials, the one in the Spring, and the other in the Harvest. The Equinoctial Circle is a Circle most South of all the Circles, that by the moving of the World be described of the Sun; which when the Sun is once entered into, he returneth back from his Winter's Progress, then is the longest Night and the shortest Day in all the Year. And beyond this Winter's Mark, the Sun progresseth never a whit further, but goeth into the other Coasts of the World: wherefore this Circle is also named

Trevicos, as who to say, returnable. The ant-
 arctick Circle is equal in quantity and distance
 with the Arctick Circle, and toucheth the Horizon
 in one Point, and his Course is altogether under-
 neath the Earth, and the Stars that be placed in
 this, are always invisible unto us. The greatest
 of all the said Circles is the Equinoctial, and then
 the Tropick, and the least (I mean in our habi-
 tation) are the Arcticks; and these Circles must
 be understood without dyedth, and be reasoned of
 according to the situation of the Stars, and by
 the beholding of the Dioptra, and but supposed
 only in our Imagination: for there is no Circle
 seen in all the Heaven, but only Galaxias: As for
 all the rest, they be conceived by Imagination.

29. The Reason why that five Parallel Circles
 are only in the Sphere.

Five Parallel Circles alone are wont to be
 described in the Sphere, not because there be
 no more Parallels than those in all the World;
 for the Sun maketh every Day one Parallel Circle
 equally distant to the Equinoctial (which may
 be well perceived) with the turning of the
 World; insomuch, that 128 Parallel Circles are
 twice described of the Sun between the Tropick,
 for so many Days within the other two returns,
 and all the Stars are daily carried withal round
 about in the Parallel Circles: Howbeit every
 one of them cannot be set out in the Sphere.
 And though they be profitable in divers things
 in

in Astrology, yet it is impossible that the Stars may be described in the Sphere, without all the Parallel Circles, or that the Magnitude of Day and Nights may be precisely found out without the small Parallels. But inasmuch as they be not deemed to be so necessary for the first Introduction of Astrology, they are left out of the Sphere. But the five Parallel Circles for certain special Instructions are exhibited. The Arctick Circle severeth the Stars, which we ever see, the Equinoctial Tropick containeth the going back of the Sun, and it is the farthermost part of the Progress in the North, and the Equinoctial Circle containeth the Equinoctials, and the Hyemal Tropick is the farthermost point of the way of the Sun toward the South, and it is even the mark of the Winter return. The Antartick Circle determineth the Stars whom we cannot see. And seeing that they are very expedient for the Introduction into Astrology, they be right worthy to take room in the Sphere.

30. Of the five great Circles; of the Appearance and Non-appearance of them.

ALl the said five Parallel Circles, the Arctick Circle appeareth altogether above the Earth, and the Equinoctial Tropick Circle is divided into two parts of the Horizon, whereof the greater part is above the Earth, and the lesser lieth underneath it. Neither is this Tropick Circle equally divided of the Horizon in every Town, and

and Country, but according to the variety of the Regions, it hath diversity of uprising; and the Eklibal Circle is more equally divided in the Horizon to them that dwell nearer the North than we do. And further, there is a Place where the Eklibal Tropick is wholly above the Earth, and unto them that draw nearer unto the South than we, the Eklibal Tropick is more unevenly parted in our Horizon. Furthermore, there is a Coast (but South from us) wherein the Tropick Circle is equally divided of the Horizon. But in our Habitation, the Eklibal Tropick is so divided of the Horizon, that the whole Circle being divided into eight parts, five parts shall be above the Earth, and three under the Earth. And indeed it seemeth that Aratus meant this Climate, whenas he wrote his Book of Phenomenon: whereas he, speaking of the Eklibal Tropick Circle, saith on this wise:

When the Circle is divided into eight parts,
even just

Five parts above the Earth, and three underneath, remains needs must,

The restless Sun, in Summer hot, from this returneth back.

And so of this division it followeth, the Day to be of fifteen Equinoctial Hours, and the Night of nine Equinoctial Hours long: And in the Horizon of Rhodes, the Eklibal Tropick is so divided of the Horizon, that the whole Circle being divided

ded into eighteen parts, there shall appear twenty nine Divisions aboue the Horizon, and nineteen under the Earth; by which Division it appeareth that the longest Day in the Rhodes, hath but fourteen Equinoctial Hours in it, and the Night, nine Equinoctial Hours, with two half Hours more beside. The Equinoctial Circle in every Habitation is so justly divided in the midst by the Horizon, that the one half Circle is underneath the Earth, and the other half Circle aboue the Earth. And this is the cause that the Equinoctials happen alway in this Circle: The Vernal Tropick Circle is so divided of the Horizon, that the lesser part shall be aboue the Earth, and the greater part under the Earth, and the inequality of Divisions, hath even like diversity in all Climates, as it is supposed to be in the Vernal Tropick Circle: and by this means the Divisions of both the Tropick Circles be precisely correspondent each to other; by reason whereof the longest Day is of one length with the longest Night, and the shortest Day equal with the shortest Night. The Antartick Circle lieth every whist under the Horizon.

31. Of the Bigness of the Five Parallel Circles.

BUt of the said five Parallel Circles, some keep still the same bigness throughout all the World, and of some the bigness is altered by reason of the Climates, so that some Circles be bigger than other, and some lesser than other. The Tropick Circles and the Equinoctial do no where alter their Quantities, but the Arcticks vary in big-

bigness, for somewhere they appear bigger, and somewhere lesser. For unto the northward dwellers the Artick Circles seem bigger, the Pole being raised on high; the Artick Circle touching the Horizon, must needs also appear bigger and bigger continually; and unto them that dwell further North, sometime the Equibal Tropick shall encrease the Artick Circle, so that the Equibal Circle and the Artick also meet together, and be taken but instead of one. And in places that be yet further North, the Artick Circles shall appear greater than the Equibal Tropick Circle: but there is a Place so far North, where the Pole appeareth over head, and the Artick Circle serveth for the Horizon, and remaineth with it in the moving of the World, and it is as wide as the Equinoctial; insomuch that the three Circles (to say) the Artick, the Equinoctial, and the Horizon, be placed in one Order and Situation. Again, to them that dwell more South, the Poles appear more lower, and the Artick Circles lesser. Yet again, there is a place being South, in respect of us, which lieth under the Equinoctial, when the Poles be under the Horizon, and the Artick Circle are altogether gone; so that of the five Parallel Circles, there remain but three Circles, that is, the two Tropicks and the Equinoctial.

32. Of the Number of the Parallels.

For all these Speeches, it is not to be thought that there continues five Parallels always, but so many to be imagined for our Habitation's sake; for in some Horizons there be but three Parallels

only, and there be Inhabitants on Earth, where the Equival Tropick Circle is the Horizon, and even so; the Tropick Circle is the second taken, which is called the Habitation under the Pole. The third Habitation, of whom we spake a little before, which is named the Habitation under the Equinoctial.

33. Of the Order of the Five Parallel Circles.

The Order of the five Parallel Circles is not every where the same, but in our Habitation, the first shall be called the Arctick, the second the Equival Tropick, the third the Equinoctial, the fourth the Bymal, the fifth the Antartick; but to them that dwell more North than we, sometime the first is accounted as the Equival Tropick, the second as the Arctick, the third as the Equinoctial, the fourth as the Antartick, the fifth as the Bymal Tropick; and because the Arctick Circle is wider than the Equinoctial, the same order must needs be observed.

34. Of the Power of the Five Parallels.

Likewise, neither are the Powers of the same five Parallel Circles alike. For the Circle that is our Equival Tropick, is to them that dwell in a contrary Habitation the Bymal Tropick. Contrariwise, that which unto them is the Equival Tropick Circle, is the Bymal Tropick unto us; but such as dwell under the Equinoctial, even three Circles be in power Equival Tropicks unto them; I mean them that dwell just under the course of the Sun; for in conferring one to another, that which is the Equinoctial with us shall be

be the **Equinoctial Tropick Circle**. And both the Tropicks shall be **Humals**: So then the **Equinoctial Tropick Circle** may be said by Nature universal-ly all the World over, which is next to the Ha-
 bitation. Therefore unto them that dwell under the **Equinoctial**, the **Equinoctial** it self serveth for the **Equinoctial Tropick**, as wherein the Sun hath his course directly over their Head, and all the **Paral-
 lel Circles** shall take the room of the **Equinoctial**, being divided by equal Divisions is the **Hor-
 izon**.

35. Of the Space between the Parallels.

Neither the Spaces of the Circles one from the other do remain in the same throughout all Habitations, but after the description of the Spheres they are discussed on this sort: Let any Meridian be divided into sixty Parts, the Arctick shall be divided from the Pole sixty six parts off; and the same on the other side shall be sixty five Parts distant from the Equinoctial, and the Equinoctial shall be from either of the Poles sixty four Divisions off. The Humal Tropick Circle stand-
 eth from the Antartick sixty five Parts off: Nei-
 ther have these Circles the same distance between them in every Town and Country: but the Tro-
 picks in every Declination shall have even the like space from the Equinoctial, yet have not the Tro-
 picks equal space from the Arcticks at every Ho-
 rizon; but in some place less, and in some place more distant.

Likewise the Arcticks have not in every Declination one certain space from the Poles, but

somewhere less, and somewheres more. All the Spheres he made for the Horizon of Greece.

36. Of the Colours.

There are Circles that go cross ober-thwart the Poles, which of some Men are called Colours, and they be so framed, that they contain with their Circuit the Poles of the World, and be called Colours, by reason of those portions of them that are not seen. And for other Circles, they be seen whole, the World moving round about. And there are certain parts of the Colours invisible; even those parts that from the Arctick lie hid under the Horizon: and these Circles be signed by the Tropical Points, and then divided into two equal parts of the Circles that passeth through the midst of the Zodiack.

37. Of the Zodiack.

The Circle of the Twelve Signs is Oblique, and is compounded of three Parallel Circles, of whom two are said to shew the breadth of the Zodiack: and one is called passing through the midst Signs: thus toucheth he the two equal Circles and Parallels, the Ekliptical Tropick in the first Degree of Cancer, and the Bymal Tropick in the first Degree of Capricorn. The breadth of the Zodiack is twelve Degrees. This Circle is called Oblique, because he passeth over the Parallels awry.

38. Of the Horizon.

The Horizon is a Circle that divideth part of the World, seen from the part that cannot be seen:

Sen: so he divideth the whole Sphere of the World
 into two parts, even that he leaveth the one half
 Sphere abowe the Earth, and the other half Sphere
 underneath the Earth. And there be two Horizons,
 one sensible, the other imagined by Understanding;
 the sensible Horizon is that which of our
 sight is limited at the uttermost of our Knowing.
 So that this Diameter is not passing a thousand
 furlongs even throughout. The Horizon that is
 imagined by Understanding, is for the speculation
 of the Sphere of the fixed Stars, and he divideth
 the whole World into two Parts. Wherefore
 there is not the same Horizon throughout every
 habitation and Town, but to a Man's witting,
 he remaineth the same for the space of four hun-
 dred furlongs almost. So that the length of the
 Days, the Climates, and all the Appearances re-
 main the same still, but with the more number of
 furlongs: For the diversity of the habitation,
 the Horizon, the Climate, yea, and all the Appear-
 ances shall vary; so then Change and Habita-
 tion must needs happen in going Southward or
 Northward beyond four hundred furlongs. And
 they that dwell in one Parallel, for every excee-
 ding great Number have a new Horizon, but they
 keep the same Climate, and all the Appearances;
 Likewise, the beginning and ending of Days,
 change not all the self-same time to all that dwell
 in the same Parallel. But after very exact cu-
 riosity, the least moving in the World hither or
 thither, even for every Point the Horizon is
 changed, the Climate and the Appearances do

vary. The Horizon in the Spheres not after the manner described, for all the other Circles are carried together from East to West with the moving of the World, and the Horizon is immovable by his own Nature, as long as he keepeth the same situation. And so if the Horizon were set out in Spheres when they should be turned about, he might so happen to move, and sometime to be over-head, and that were a thing most inconvenient and farthest out of reason in Sphere-matter: yet for all that, there may be a place assigned for the Circle. Galaxias is left out in many Spheres, and it is one of the greatest Circles; and they be called the greatest Circles which have the same Center which the Sphere hath. And there be seven of the greatest Circles, the Equinoctial, the Zodiac, that which goeth through the midst of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the Circle Galaxias.

39. Of the Five Zones.

The outward fashion of the Earth is spherical, and divided into five Zones, of whom, two which are above the Poles, are called the Cold Zones, because they be very far from under the Course of the Sun, and be little inhabited, by reason of the great Cold; and their Compass is from the Arctick to the Poles-ward, and the Zones that be next unto them; because they be measurely situate towards the Course of the Sun, be called temperate, and above in the Firmament upon the Tropick and Arctick Circles, he-

between whom they lie. Now the fifth, which among the four said Circles is middlemost, for that it lieth under the way of the Sun, is named the Hot, and it is divided of the Equinoctial of the Earth into two, which lieth all about under the Horizon, in the frame of the Sphere.

40. Of the Meridian Circle.

The Meridian is a Circle that goeth through the Poles of the World, and through the Point that is just over our Head. In whom, when the Sun is come to, he causeth Mid-day and Mid-night; and this Circle is also immovable in the World, as long as the self-same situation is kept in all moving of the World. Neither is this Circle drawn in a Sphere that be painted with Stars, because he is immovable and receiveth no mutation, but is Man's conjecture by Wit; for three hundred Furlongs almost, the Meridian abideth the same, but after a more better exact imagination, for every step, either East or West, maketh another Meridian; but go North or South, even ten thousand Furlongs, and the same Meridian shall serve.

41. Of the Circle Galaxias.

The Circle Galaxias, is Oblique also, and goeth over the Tropicks awry, and it is of the substance of fise Clouds, and the only visible Circle in the Heavens, neither is it certain what breadth it is of, for it is narrower in one place than in another, and for that cause under the Equinoctial of the World. But on the two temperate

perate Zones, one is inhabited of them that be in our Habitation, being in length nigh an Hundred thousand Furlongs, and in breadth about half the same.

42. Of the Celestial Signs, with their Stars.

The Signs that be blazed with Stars, are divided into thre parts; some of them be placed in the Circle of the Zodiack: some be called Northern, and some be called Southern; and they that be situate in the Circle of the Zodiack, be twelbe Beasts, whose Names we have declared in another place, in which twelbe Beasts there are divers Stars, which, for certain notable Marks espied in them, have taken their proper Names: For the fixed Stars that be in the Back of Taurus, be called Pleiades, and the Stars that be placed in the Head of Taurus, be six in number, and are called Hyades: and the Stars that stand before the Feet of Gemini, are called Propus; and the Cloud-like Substance that is in Cancer, is called Presepe; and the two Stars that stand nigh Presepe, are called Asini; and the bright Star that is in the Heart of Leo, (according to the name of his place) is the Lyon's Heart, and it is called of some Men the Royal Star; for that they that are born under it, are thought to have a Royal Nativity. The fair Star that sticketh at the Finger's end of the left Hand of Virgo, is called the Spike: But the little Star that is fastned by the right Wing of Virgo, is named Proligettes. And the four Stars that be at the right Hand's end of Aquarius, call'd Ulna. The Stars

Stars that be spread one after another behind Pisces's Tail, are called the Lines. And in the South-Line there are nine Stars, and in the North-Line five. The bright Star, that is seen in the Lines-end, is called Nodus. So many are counted for the Northern, as be set betwixt the Zodiack and the North: And they be these, Urfa Major, Urfa Minor, and Draco that lieth betwixt both Urfas, Arctophylax, Corona, Engonasin, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphin, Protomo Hyppy, the Horse that standerh by Hypacos, Chephens, Cassiopei, Andromeda, Perseus, Auriga, Deltoton; and he that was filled of Callimachus, Bernick's Petr. Again, there be other Stars, who for certain plain apparences that they have in them, had their name given them. For the notable Stars that lieth about the mid-shanks of the Arctophilax, is call'd Arcturus: And the shining Star that is set by the Harp, even by the Name of the whole Sign, is called the Harp; and the Stars that be at the top of Perseus's left-hand, are named the Gorgonges, and the thick small Stars that are espied at the right-hand's point of Perseus, make as it were a Sythe. And the clear Star that is set in the left shoulder of the Dyber, is called the Goat; but the two little Stars that be at the uttermost of his Hand, be called the Kids. And all those be Southern Signs, that lie on the South-side of the Zodiack; and their Names be these, Orion, the Centaurus, the Beast that Centaurus holdeth in his Hand, Thyrsi-
locus,

locus, when Centaurus setteth befoze the Sun-Set, the Southern Fish the Whale, the Water pourer off Aquarius, the Flood of Orion, the South Crown, which of some is called Uraniscus, the Road that lieth by Hypparchus. And again, in these there be certain Stars that have taken their proper Names: for the bright Star that is in Prokyon, is called Prokyon: and the glistering Star that is in the Dog's Mouth, for that she is thought to cause more fervent heat, is called the Dog, even by the Name of the whole Sign. The Star that shineth in the top of the Star of Argo, is named Canopus: and this is seldom seen in the Roads, except it be from high Places: but in Alexandria she is not seen at all, where the fourth part of the Sign doth scanty appear above the Horizon.

43. Of the Twelve Winds, with their Names and Properties.

The Wind is an Exaltation hot and dry, ingendred in the inner parts and hollownes of the Earth, which when it hath issue, and cometh forth, it moveth abelong about the Earth, and is called the Wind. And there be twelve of them, which old Mariners had in use, of whom four be called Cardinals.



The first principal Wind.

Auster, the Meridional or South-Wind, hot and moist Air, or likened to the Air, Sanguine, full of Lightning, and maketh or causeth great Rain, he nourisheth large Clouds, and ingendreth Pestilence and much Sicknes; Auster Africus his first Collateral or Side-wind atry, he causeth Sicknes and Rain; his second Collateral is called Auro Austra, atry, he provoketh Clouds and Sicknes.

The second principal Wind.

The fourth Wind, and the second Cardinal, is Septentreonarius, contrary or positive to the first, cold and dry, Melancholick, compared to the Earth; he putteth away Rain, he causeth Cold, and dryeth and conserbeth Healthy, and hurreth the Flow.

Flowers and Fruits of the Earth : his Collaterals, the first is Aquilo, frosty and dry, earthy, without Rain, and hurteth the Flowers. Circus his second Collateral, earthy, cold and dry, causeth round, or Hurl-wind, thick Snow and Winds.

The Third Cardinal Sign.

From the rising of the Equinoctial that is in the East, bloweth Subsolanus, the third Cardinal Wind, fiery, hot and dry, cholerick, temperate, sweet, pure, subtil or thin, he nourisheth Clouds, he conserbeth Bodies in Health, and bringeth forth Flowers, Hellefrontus Collateral, Solstitial and Ektive, summery, dieth all things.

The Fourth Cardinal Wind.

Last of all, in the going down of the Equator, that is, the West bloweth Fovonius, cold and moist, watry, flegmatick, which resolbeth and loseth cold, savoureth and bringeth forth Flowers ; he causeth Rain, Thunder and Sicknes ; his Collaterals Affricus and Corus, have the same Nature and Properties.

44. Strange Wonders most worthy of Note.

In the Country of Cicilia, as the worthy Cosmographer Pomponius Mela reporteth, in the innermost places, there is a Province of great renown, for the discomfiture of the Persians by Alexander, and the flight of Danarius ; at that time having in it a famous City, called Issos, whereof the Bay is named the Bay of Issos, but now having not so much as a little Town. Far from thence lieth the Foxeland Amanoides, between the Rivers Pyramus and Cydmus, Pyramus being the

the nearer to Iffoss, returned by Mailon and Cyd-
mus, runneth out beyond through Tarsus. Then
is there a City possessed of old time by the Rhodians
and Argives, and afterward, at the appointment
of Pompey, called Soloe; by Pyrates, now Pom-
peyopole.

Hard by, on a little Hill, is the Tomb of the Po-
et Aratus, worthy to be spoken of, because it is un-
known why Stones are cast into it do leap about:
Not far from thence is the Town of Cyrocus,
embosomed with a small Balk to the firm Land.

Above it is a Cave, named Coricus, of singular
nature, and far more excellent than may with
ease be described: For gaping with a wide Mouth,
then immediately from the top it openeth, the
Mountain butting upon the Sea, which is of
great heighth, as it were of ten Furlongs; then
going deep down, and the farther the larger; it is
green round about with budding Trees, and calleth
it self into a round Vault, on both sides full of
Woods, so marvellous and beautiful, that at the
first it amazeth the minds of them that come into
it, and maketh them think they have never seen
enough of it. There is but one going down into
it, narrow and rough, of a melle and a half long,
by pleasant Shadows and Coverts of Wood, yield-
ing a certain rude Noise, with Rivers trickling
on either Hand. When ye come to the bottom,
there again openeth another Cave, worthy to be
spoken of for other things. It maketh the Enter-
ers into it afraid with the din of Timbrels,
which raiseth a ghastly and great Rattling within,
after:

afterward being a while lightsome : and anon the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep, as it were into a Mine, where a mighty River rising with a great Brest, doth but only shew it self, and when it hath gushed violently a while in a short Channel, sinking down again, it is no more seen, Within is a waste space, more horrible than any Man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly holy and worthy, and also belieued to be inhabited by Gods. Every thing presenteth a stateliness, and setteth out it self with a certain Majesty.

There is another beyond, which they call Typho's Cave, which is a narrow Mouth, and (as they that have tried it do report) very low, and therefore dimmed with continual darkness, and not easie to be sought out : Howbeit, because it was sometime the Chamber of the Giant Typho, and because it now out of hand stisseth such things as are let down into it, it is worthy to be mentioned for the Nature thereof, and for the Tale that is reported of it. Beyond that, are two Forelands, that is to say, Sarpedon, sometime the Bounds of King Sarpedon's Realm, and Anemutium, which parteth Cicilia from Pamphilia, and betwixen them Celendris and Natidos, Towns built and peopled by the Samians, whereof Celendris is nearer to Sarpedon.

THE
Husbandman's
PRACTICE:

O R,
Prognostication for Ever:
As Teacheth *Albert, Alkind,*
Haly and Ptolomy.

W I T H
The Shepherds perpetual Prog-
nostication for the Weather.



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What the Husbandman should Practice, and what Rule he should follow ; after the Teaching of *Albert, Alkind, Haly, and Ptolomy.*

TH E Wise and Cunning Masters in Astrology have found, That Man may see and mark the Weather of the Holy Christmas-Night, how the whole Year after shall be in his working and doing, and they shall speak on this wise.

When on the Christmas-Night and Evening it is very fair and clear Weather, and is without Wind and without Rain, then it is a Token that this Year will be plenty of Wine and Fruit.

But if the contrariwise, foul Weather and windy, so shall it be very scant of Wine and Fruit.

But if the Wind arise at the rising of the Sun, then it betokeneth great Death among Beasts and Cattle this Year.

But if the Wind arise at the going down of the same, then it signifieth Death to come among Kings and other great Lords : But if the Wind arise at North Aquilon at Midnight, then betokeneth the Year following to be a fruitful Year, and a plentiful. But if the Wind do arise and blow at South Austro in the midst of the Day, that Wind signifieth to us daily Sicknes to reign and be amongst us.

2. Of Christmas Day.

If Christmas-Day be on the Sunday, that Year

Year shall be a warm Winter, and beginning with
Sorrow, there shall be great Winds and Tempests.
The Lent shall be mild, warm and near; the
Summer hot, dry and fair; the Harvest moist
and cold, much unto Winter.

Wine and Corn shall be plenty and good, and
there shall be much Honey, and the Sheep shall pro-
sper well. The small Seeds and Fruits of Gar-
dens shall flourish also. The old Men shall die sore,
and especially Women that go with Child: Peace
and Quietness shall be plenteous among married
Folks.

If Christmas-Day fall on the Monday, there
shall be a misty Winter, neither too cold nor too
warm; the Lent shall be very good, the Summer
windy, with great stormy Weather in many
Lands; the Harvest good, and much Wine, but
very little Honey, for the Swarms of Bees shall
die, and many Women complain, and sit mourn-
ing this Year for their Husbands.

If Christmas-Day be on the Tuesday, it shall
be a cold Winter and moist, with much Snow; the
Lent shall be good and windy, the Summer wet,
and Harvest dry and evil; there shall be reasona-
ble plenty of Wine, Corn, Oil, and Tallow;
the Swine shall die, and Sheep be diseased, and the
Beasts perish; the Ships of the Sea shall have
great misfortune; much Amity and good Peace
shall be among Kings and Princes, and the Cler-
gy shall die sore that Year.

If it fall on Wednesday, then shall the Winter
be very sharp, hard, and after warm; the Lent
strong

Strong, with naughty weather ; the Summer and Harbest very good weather ; and this year shall be plenty of Hay, Wine, and Corn, which shall be very good ; the Honey dear, Fruits scant and very good : Builders and Merchant-men suffer great Labours, and young People, Children, and also Cattle, die in great Noye.

If it fall on Thursday, the Winter shall be very good, with Rain ; the Lent windy, a very good Summer, and a misty Harbest, with Rain and Cold ; and there shall be much Corn, Fruit, and all things shall abound on Earth, and Wine, with Oil, and Tallow, shall be plenty, but yet very little Honey. Many great Men shall die, with other People ; and there shall be good Peace and great Honour to all Kings and Governours.

If it fall on Friday, the Winter shall be steadfast, and continue his course ; the Lent very good, but the Summer steadfast, and the Harbest indifferent, and there shall be plenty of Wines and Corn. Hay shall be very good, but the Shep and Swarings of Bees shall die soze, the People shall suffer great pains in their Eyes ; Oil shall be very dear that year, and of Fruits there shall be plenty, but Children shall have much Sicknes.

If it be on Saturday, then shall the Winter be misty, with great cold and much snow, and also troublesome, unsteadfast, with great Winds ; the Lent shall be evil and windy, the Summer good, and dry Harbest ; there shall be little Corn, and dear, and scarcity of Fruit ; Pastures for Beasts shall be very good, but the Ships on the Sea, and other

other Waters, shall have great misfortune, great hurt shall be done to many Houses, and there shall be War in many Countries, with Sicknes, and many old People die: Many Trees shall wither; and the Bees die also that Year.

3. Of the Practice of the Husbandman.

The Husbandman's Practice standeth after this manner:

They begin to mark first on Christmas-Day, and so forth; they mark also the other Twelve Days, even from the first day, and what Weather there is on every one of the twelve days. And also the Weather that shall be upon and in the Month that belongeth to the same day; and therefore it is to be marked, that Christmas-Day betokeneth January, and St. Stephen's Day betokeneth February, and St. John's Day betokeneth March, and so forth, proceeding unto the last.

4. The Disposition of the Twelve Days, known by the shining of the Sun.

On Christmas-Day, if the Sun do shine the whole Day, it betokeneth a peaceable Year.

If the Sun shine the second day, Gold shall be hard to come by, and the Corn much set by.

If the Sun shine the third day, Bishops and Prelates will be diligent to make War, and great Erroys shall be among Church men.

If the Sun do shine on the fourth day, then must the weak Children suffer much pain.

And if the Sun do shine on the fifth day, then both the Winter Fruits and Herbs, and Fruits of Gardens prosper well.

If the Sun do shine on the first Day, there shall be great plenty of the Fruits of the Gardens, with all other Fruits also.

But if the Sun doth shine on the seventh Day, then berokeneth hunger and scarcenets, both of Man's Food, and also of Beasts; for Victuals shall be dear, with Wine and Corn.

If the Sun doth shine on the eighth Day, it shall be good for Fishers that Year, and fortunate.

If the Sun doth shine on the ninth Day, it shall be prosperous and happy for Sheep that Year.

If it shine the tenth Day, then shall there be much evil Weather that Year.

If it shines the eleventh Day, there shall be much misty Weather that Year, and also commonly death.

If it shine the twelfth Day, then followeth that Year much War, Debate and Strife.

If the Wind blow the Christmas-Day at Night, that betokeneth Death to a great Man in that Land.

The second Night, if the Wind be still and laid, then the third Night dieth the greatest Lord in that Land.

If the Wind blow the fourth Night, there shall be Death in the Land.

If it blow the fifth Night, there shall be Death among them that are Learned.

The sixth Night, Wind bringeth plenty of Wine, Corn, and Oil.

The seventh Night, Wind bringeth neither hurt nor good.

The eighth Night, Wind causeth much Death among old and young People.

The

The ninth Night, Wind betokeneth much Sicknes and Death among the People.

The tenth Night, the Cattle fall to the ground and die.

The eleventh Night, much Fish shall die.

The twelfth Night, it betokeneth much War and Debate in the Land.

5. From the Time of Christmas unto the Twelfth Day.

The Husbandman understandeth all this: When on Christmas Even at Midnight, the Wind waxeth still, it betokeneth a fruitful Year; when on the Twelfth Day afore Day, it is somewhat Windy, that betokeneth great plenty of Oil.

When the Sun on the Twelfth Day in the Morning doth shine, that betokeneth foul Weather: In the beginning it is never steadfast Weather, for the Months go all one through another the same day. If it be fair Weather that Day, it is happy and fortunate. The sixth Day after the first Day, is the last Day, so that the first is last, and that in the six Days every Day leaveth behind him two Months.

Also that the second Day leaveth February afore Noon, and January at the Afternoon, and so forth do all the other Days.

January.

If it be on New-year's Day that the Clouds in the Morning be red, it shall be an angry Year, with much War and great Tempests. If the Sun doth shine on the 22d. Day of January, there shall be much Wind. If the Sun doth shine on St. Paul's

Day, the twenty fifth day of January, it shall be a fruitful year, and if it do rain or snow, it shall be between both : If it be very misty, it betokeneth great Death : If thou hear it thunder that day, it betokeneth great Winds, and great Death, and most especially among Rich Men that Year.

February.

On Shrove-Tuesday, whosoever doth plant or sow, it shall remain always green.

Item, How much the Sun did shine that day, so much he shall shine every day in Lent. And always the next New Moon that falleth after Candlemas-day, and after that the next Tuesday shall be always Shrove-Tuesday.

And when the Sun riseth and shineth early, then prospereth well all manner of Fruit : If you hear it thunder, it betokeneth great Wind and much Fruit.

St. Beda saith, There be three days and three nights, that if a Child be born therein, the Body abideth whole, and shall not consume away until the Day of Judgment; that is, in the last day of January, and the Secrets thereof be full wondrous. And if a Tree be hewed on the same day, it shall never fall.

March.

The more Mist that there be in March, the more good doth it, and as many days as be in March, so many Hoar-Frosts shall you have after Easter, and so many Mists in August. All manner of Trees that shall be cut down unto the two last Holy-days in March, shall never fall. Item, If on Palm-Sunday be no fair Weather, that betokeneth

to goodnes: If it doth thunder that day, then it
signifieth a merry year, and death of great Men.

April.

If it rain neber so little on Ascension-day, it
betokeneth dearth of all manner of Food for Car-
tle: But when it is fair Weather, it is prosper-
ous, and there shall be plenty of Tallow, and
much Wool.

May.

If the Sun doth shine on the 25th. day of May,
Wine shall prosper well; but if it doth rain, it
doth much hurt. Item, If it rain on Whitsunday,
it is not good. Item, In the last of May, the Oak-
Trees begin to bear Blossoms; if they blossom,
then you shall have a good year of Tallow, and
plenty of Fruit.

June.

If it rain neber so little on Midsummer-day,
that is, the 24th. day of June, then do not Hesel-
Nuts prosper: If the Holy Sacrament day of
our Lord be fair, then it is good, and cause fruit
plenty, and the Lambs to die.

July.

If it rain on the second of July, such Weather
shall be forty days after, day by day; yet some im-
puted it to Swithin the 15th.

August.

If the Sun do shine on the 15th. day of August,
that is a good Token, and especially for Wind.

September.

If thou wilt see and know how it will go that
year, then take heed of the Oak Apples about
St. Mi.

St. Michael's Day, for by them you shall know how that Year shall be : If the Apples of the Orchards when they be cut, be within full of Spiders, then followeth a naughty Year ; if the Apples have within them Flies, that betokens a meetly good Year ; if they have Maggots in them, then followeth a good Year ; if there be nothing in them, then followeth a great dearth ; if the Apples be many, and early ripe, so shall it be an early Winter, and very much Snow shall be afore Christmas, and after that it shall be cold ; if the inner part of Kernel be fair and clear, then shall the Summer be fair, and Corn good also ; but if they be very moist, then shall the Summer also be moist ; if they be lean, then shall there be a hot and dry Summer. If it thunder in this Month, it presageth plenty of Wine and Corn that Year.

October.

When the Leaves will not fall from the Trees, then followeth after a cold Winter, or else a great number of Caterpillars on the Trees.

November.

Whether the Winter be cold or warm, go on Allhallow's Day to a Beech Tree, and cut a Chip thereof, and if it be dry, then shall the Winter be warm. If thou wilt try on St. Andrew's Even, whether it shall be a moist or dry Year that followeth, you shall know by a Glass full of Water : If the Year shall be moist, and much Rain shall fall, then shall the Water in the Glass run over ; and if there shall follow a dry Year, then shall not the Water arise to the brim thereof.

When

When there followeth a foggy Night, a good Year after ensueeth; that is, when it cometh on the Thursday Night, or on a Flesh day at Night, and on the Friday or Saturday, wherein some Men will eat no other meat but flesh; if there be thundring, that betokeneth plenty of Fruit.

December.

When Christmas Day cometh while the Moon waxeth, it shall be a very good Year, and the nearer it cometh to the New Moon, the better shall that Year be. If it cometh when the Moon decreaseth, it shall be a hard Year, and the nearer the latter end thereof it cometh, the worse and harder shall the Year be; and if any Wood be cut off in the two last Days of December, and on the first Day of January, it shall not rot nor wither away, nor be full of Worms, but always wax harder, and in his age as hard as a Stone.

6. How thou may'st rule thy Beasts that Year.

Item, Put out of thy Stable all thy Beasts, or what other Cattle thou hast, the three Nights following hereafter, and make the Stalls and Stables very clean, with the Mangers also, and give a Beast no Meat those Nights in those places, but bestow them in some other Room, and there give them Meat, for that is good: And these be the three Nights, Christmas-Even at Night, New-years-Even, and Twelfth-Even at Night.

7. An old Rule of the Husbandman.

Item, When it is fair Three Sundays after St. James his Day, it betokeneth that Corn shall be very good; but if it rain, then the Corn
wither

withereth: St. James's day before noon, betokeneth the Winter-time before Christmas, and after noon, it betokeneth the time after Christmas. If it be so that the Sun do shine on St. James's day, it is a token of cold weather; but if it rain thereon, it is a token of warm and moist weather; but if it be between both, that is a token of neither too warm, nor yet too cold.

8. How the Weather should be the Twelve Months.

If a Man desire to know what fair Weather shall be in every Month, or what Rain, then must he mark in what Hour the New Moon is in, and under what Sign, and what Planet ruleth the same Hour, so shall the same Month be hot and dry, cold and moist, after the judgment and manner of the four times in the year.

Item, When the Moon is new changed, what Weather shall be that Month, shall be found out after this manner: If the Moon shine fair and clear, and so followeth Wind; shineth the Moon pale, so shall it Rain: If it raineth the next Month after the New Moon, then shall it rain forth the whole Month.

The saying of Sylinus and Petrus.

If the Sun have in the Morning under him troublesome Clouds, then shall ye have Rain, and much tempest of Weather; if the Clouds be troubled in the Morning early, and black, then shall there blow a strong North Wind.

If the Sun and Element be red in the Morning, it betokeneth rainy Weather. If it be red in the

the Evening, it is a Token the next Day shall be fair Weather.

10. The Circles about the Sun, Moon, and other Stars.

Guido Bonatus speaketh on this wise: We shall mark the Circles which be sometime about the Sun, and about the Moon, whether they be one or more, and if there be but one, they being clear and not long enduring, and quickly banish'd, it betokeneth fair and clear Weather following, and a good and clear Air; and when there be many Circles, it betokeneth Wind; if they be of colour red, and clear in many parts, then it betokeneth trouble in the Air.

And if they be grey, dark, and of earthy colour, then it betokeneth trouble in the Air, through cold and wind, and it bringeth in the Winter-time Snow, and in Summer-time Rain.

When they be black, it betokeneth in the Winter wind and snow, in Summer rain; and when they be many, then do the same the more encrease.

11. The Colours and Lights of the other Stars.

When the Stars give great light, it betokeneth wind from the same parts where those Lights be seen.

When the Stars be misty and dark, as though they shined through a Mist, and that all the same time there be no Clouds in the Element, it is a token of trouble in the Air, and much rain or snow, after the time of the year.

And when they be clear and red, they judge it to be windy.

Like.

Likewise, if thou seest the common Stars thick, dark, and of course light, it betokeneth alwaies change of Weather. If thou in clear Weather seest the Stars shoot, and fall down to the Earth, that is a token that there shall be shortly after Wind from those parts where the Stars do shoot, and the more they shoot, the stronger shall be the Wind: For when you see such things present, it betokeneth inordinate Wind; and when you see such-like in every part of the Element, that is a token of great trouble in the Air in all parts, with Thunder and Lightning.

12. How to know the Weather by the Rising and Going down of the Sun.

When the Sun ariseth clear and fair, it is a token of a fair Day.

When the Sun ariseth, and hath about him red Clouds, it is a token that it will rain that Day.

When there be Clouds in the Orient, so that the Sun cannot shine through them at his arising, is then a token of Rain.

When the Ruglin is in the rising of the Sun, it betokeneth a sharp Wind, and in going down of the Sun, fair Weather.

When there be Clouds about the Sun when he ariseth, the less that the Sun doth shine, the more redder the Clouds.

When at the rising of the Sun there proceedeth a long shining, it betokeneth Rain.

When afore the rising, the Sun shine doth appear, it betokeneth Water and Wind.

When,

When the Sun in the rising is dark, or hid under a Cloud, it betokeneth Rain.

When the Sun is clear, and that it giveth Light from the middle part against the rising, about Midnight, then it betokeneth Rain and Wind.

When long shining Beams go before the Sun, it betokeneth a dead and strong Wind from those parts that the Beams do shine.

When by the accident at Night there is a shining Circle, it betokeneth that Night boisterous and unruly Weather, and if there be a Mist, the stronger shall the Wind be: If the Mist fall from the Sun, it betokeneth Wind in the Region beyond where it falleth.

When the Sun riseth black, or with Clouds under it, or that he hath on both parts Clouds, which some Men call the Sun, or Sun-beams, which proceed from the Sun; whether they be black of colour or no, it betokeneth a Winter Air, or Rain.

When the Circle that is round about the Sun, in the rising or going down thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sun doth fail, or that the colour be telled, or that the Clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong Wind to come from those parts.

When in the rising or going down of the Sun, the light or shining thereof goeth before, and Evening the Element is red, it betokeneth the next Day fair Weather: And when the shining thereof in the rising or going down be not right, it betokeneth Rain.

13. Albertus of the Lightning.

If the Colour of Lightning be red and clear, the flames white and red, or the colour of snow, that betokeneth all things fruitful, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered ; the third goeth through and setteth forth.

14. Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is clear, then shall it not be long clear after, which betokeneth a Winter air, or rain.

Item, When thou seest in the morning a Rain-bow, it betokeneth rain the same day, and there shall be a great boisterous storm.

Item, When the Rain-bow doth appear about three or four of the clock in the afternoon, it betokeneth fair weather, and there shall be against it a strong Dew.

Item, When there doth a Rain-bow appear about noon, it betokeneth much water.

Item, When the Rain-bow doth appear about the going down of the Sun, then doth it, for the most part, thunder and rain.

Item, When it appeareth in the Orient, then followeth fair weather.

Item, When the Rain-bow appeareth in boisterous weather in the North, it betokeneth fair weather and clear ; and contrariwise, when he appeareth and is seen with a clear Summer, whether in the west, or noon, it followeth rain.

Haly saith, When the Rain-bow appeareth in
fair

fast and clear Weather, it betokeneth encrease of raw Weather, and in the Winter it betokeneth less.

15. Of Thunder and Lightning.

When in the time of Winter the Sun is in Capricornus and Aquarius, especially from Lucy, until the tenth of January, if the Thunder be heard, then shall it be from the beginning of the Lightning throughout the whole Year, more windy than any other Year is. When in Summer it thundreth more than it lightneth, it is a sign of Wind that shall come from the same place whence the Thunder cometh: but if there be seen more Lightning than is heard of Thunder, then shall the Wind come from the place where the Lightning is seen.

If it thunder less than lighten, that is a token of Rain, with fast and clear Weather, and shall both thunder and lighten, or else thunder and lighten out all four of the quarters; but mark, if it come only from the East part, there shall be next Day Rain from the North, and Wind.

When it thundreth early, it betokeneth both Wind and Rain to come from the Day.

16. To know the Weather by the Four Quarters of the Year, as sheweth Lesthenberger.

What Weather there shall be on the Day that the Sun enters into Aries, and in the next Day after their Operation, shall be for the most part in the Harvest, in September, October, and November.

Item, Aries worketh the one day when the Sun goeth in Leo, and the next day before and after, and so shall be the winter, especially December, January, and February ; for the winter giveth him wholly, and leaveth on the North, that is to say, from the midnight, which is the Orient East, and that time shall be dry, and then shall be great frost and cold.

But if it come in South Austro, which is of the mid-day, either West Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistness, so shall the winter be unstable.

On that day that the Sun goeth into Libra, mark the weather the next day afore it, and then the next day after it, and when the weather is given to lightning more in March, April, and May, then mark that also. For as the weather is in those days that come next after, and afore, when the Sun entereth into Aquarius, so shall it be in the most part of the Summer, June, July, and August.

In them many wise Men do conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the twentieth degree, that is, that from the fourteenth of September unto Alhallow's-day, and commonly it shall be likewise in the year following. And this time is reckoned among the twelve months ; so that four days are reckoned for a month, and every day be tokeneth a quarter of a Moon, which is seven days, and November is reckoned for the first month.

27. How to know the Weather out of the New and Full Moon.

On the third day before the new and full Moon, mark well the Moon, where there goeth or proceedeth from her a clear light shining, it betokeneth fair weather, and also windy, and if the Moon be black or dark, it is a token of cold air and rainy.

When there is a fair and clear Circle by the Moon, and that being sharp and bright, it betokeneth a fair and clear air; and if there be two or three rings about the Moon, it betokeneth a cold winter air.

When there is a darkness about it, it is a token of winterly air, which cometh through strong winds; and if there be black about it, then it is a token of such-like weather also.

When the Moon ariseth and shineth fair, it betokeneth fair weather; red, wind; black, rain.

Likewise as the weather is on the third day after the new and full Moon, so shall the weather be ten days after most commonly.

A sudden and hasty rain cometh always from the wind that went before.

The greatest winds be commonly in harvest; the sudden coming of cold and heat, cometh of the wind, and of the rain.

There goeth commonly before thunder great winds.

When the wind goeth from the Occident, then it is commonly rainy weather.

From the East is fair weather.

From Midnight, it is cold and hard Weather.
 From Noon, hottish and unhealthy Weather.

If it do hail in the midst of Summer, it is a token of great cold in the higher Region of the Air ; when the lower part is that that causeth Hail to come from above.

18. Of the Eclipses of the Moon, the Cause of, and how, and when they happen.

You are to note, That an Eclipse of the Moon is nothing else but the Interposition of the Earth, between the Bodies of the Sun and Moon, they being diametrically opposite ; as if a Line drawn from the Centre of the Sun, to the Centre of the Moon, should pass directly through the Centre of the Earth : which only happeneth at the time of Opposition or Full Moon, and not a very Full Moon neither : but only when they meet in the Head or Tail of the Dragon, which is only the Intersection of two Circles, viz. the Ecliptick and the Different, which is the Circle that carries the Moon about. And you are likewise to note, That an Eclipse of the Moon appeareth to all those above, in whose Horizon the Moon is at the time of the Opposition ; though it be otherwise with the Eclipse of the Sun : for a Solar Eclipse is to some total, to others partial, and to others not at all visible, though the Sun be at the time of the Conjunction above all their Horizon, &c.

To find when the Moon shall be Eclipsed, and when not, by her distance from either of the two Sections, called the Head and Tail of the Dragon.

If the Moon at the time of her true Opposition to the Sun, shall be distant from either of these two points less than 10 degrees, 21 minutes and 20 seconds, then must the Moon suffer an Eclipse.

But if her Distance (as before) be more than 13 degrees, 5 minutes, 23 seconds, then the Moon (at that full) cannot be Eclipsed.

Therefore if her Distance be more than 10 degrees, 21 minutes, 20 seconds, and less than 13 degrees, 5 minutes, 23 seconds, then she may happen to be Eclipsed, but not necessarily.

20. To find when the Sun shall be Eclipsed, and when not.

If the apparent Latitude of the Moon at the time of the visible Conjunction be less than 30 minutes, 40 seconds, there must be an Eclipse.

But if the apparent Latitude of the Moon be more than 34 minutes, 51 seconds, there cannot be an Eclipse.

Therefore if the apparent Latitude be more than 30 minutes, 40 seconds, and less than 34 minutes, 51 seconds, there may be an Eclipse.

21. How to behold an Eclipse of the Sun, without hurt to the Eyes.

TAke a Burning-glass, such as men use to light Tobacco with, in the Sun, or a Spectacle-glass, that is thick in the middle, such as are for the eldest sight; and hold this Glass in the Sun,

as if you would burn through it a Past-board, or white paper Book, or such-like, and draw the glass from the Board or Book, twice as far as you do to burn with it; so by direct holding it nearer or further, as you shall see best, you may behold upon your board, paper, or book, the round body of the Sun, and how the Moon passeth between the glass and the Sun during the whole time of the Eclipse.

Thus thou mayest practice before the time of an Eclipse, wherein thou shalt discern any Cloud passing under the Sun; or by another putting or holding a Bullet on his fingers end betwixt the Sun and the glass. at such time (the Sun shining) as thou holdest the glass, as before thou art taught.

The Mind of the Fathers, of the Nature of Fire.

When the fire sparkles, it betokeneth rain.

When the fire giveth much flame, or else when a Man taketh an Hasten, and lifteth it up by the coals, and if the coals do hang thereon, that betokeneth wind and rain.

When the cold in winter ceaseth,

And when a man snow findeth;

If there be dark clouds thereby,

Then look for rain verily :

If the frog in the morning do cry,

Betokeneth rain great plenty.

23. A brief Discourse of the Natural Causes of watry Meteors, as Snow, Hail, Rain, &c.

You must first understand, That all watry
Meteors,

Meteors, as Rain, Snow, or such-like, is but a moist Vapour drawn up by the vertue of the Sun, and the rest of the Planets into the middle Region of the Air, where being congealed or dissolved, falleth upon the Earth; as Hail or Rain.

24. Of the Rainbow.

Pliny saith, the Rain-bow is made by the Sunbeams striking upon a hollow Cloud, when their edge is repelled and beaten back against the Sun, and thus ariseth variety of colours by the mixture of Clouds, Air, and fiery Light together. But (as he saith) it portendeth neither fair nor foul Weather.

25. Of Rain.

Of these kind of Meteors you may read Arist. Libro primo Meteor Logicorum, Cap. 1, & 2. But briefly, Rain is Vapour, and earthly Humour raised from the Earth and Water into the middle Region of the Air, where, by the extremity of cold, it is thickened into the body of a Cloud, and after being dissolved, falleth upon the Earth.

26. Of Hail.

Hail ingendred of Rain, congealed into Ice, freezing the drops presently after the dissolving of the Cloud, whereby we have great irregular stones fall on the earth. I have seen them in that fashion 1610, contain 4 Inches about, for the bigger it cometh, and the longer it tarrieth in the Air, the rounder it is, and the lesser.

27. Of Snow.

Snow is of the same humour that Hail is, but not groweth together so hard. Pliny saith, Hail

sooner melteth than Snow, and the Hail cometh sooner in the day than in the night.

28. Of Frost and Dew.

When in the day-time through the faint heat of the Sun, there is a cold and moist Vapour drawn up a little from the earth, presently at night it descendeth again upon the earth, and is called Dew, and in the Spring or Harbest, it is a sign of fair weather : but if by means of cold it be congealed, it is called Frost, and therefore Dews come not so often in hot Seasons, neither when winds be up, but after a calm and clear night. Frosts dry up wet and moisture : For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

29. Of Wind.

Wind is nothing but many exhalations drawn from the earth, and enforced laterally above the Sun.

30. Of sudden Blasts.

A windy Exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of Clouds, newly overcast, coming at some time with such a violence, as it bursts and cleaves a dry Cloud in sunder, and makes a Storm ; of the Greeks called Ecnephias : but when this cleft is not great, but that the winds be forced to turn round, and roll his descent without lightning, there is made a Whirl-puff, or Gust, called Tyfon : that is to say, the Storm Ecnephias sent forth a windy violence, and this wind doth bear many things away with it, changing from place to place ; but if the hole in the Cloud were great, it is

is called Turbo, casting down and overthrowing all that is next it; Pliny saith, Ecnephas cometh with Snow, nor no Typhon from the South: some say, Vinegar thrown into this wind, breaks the Gust.

31. Of Earthquakes.

Plenty of winds gotten into the bowels, holes, and corners of the Earth, bursting out of the Earth, and the Earth closing again, causeth the shaking, or Earthquake, and is a token of ensuing War.

32. Of Earthquakes.

When waters in Wells or Pits be troubled, and have a bad savour, the long absence of the Winds, strange Noises, the Obscurity or Darkeness of the Sun with Clouds, and strangely coloured, &c.

33. Of Thunder and Lightning.

When an Exhalation, hot and dry, mixt with moisture is carried up into the middle Region, and there is in the body of a Cloud. Now these two contraries being thus shut or pent in one room together, they fall at variance, whereby the water and fire agree not, until they have broken the Prison wherein they were pent, so that fire and water rise out of the Cloud, the breaking whereof maketh a noise like the renting of Cloth, which we call Thunder, and the fire Lightning, first seen, in respect the sight is before the hearing; and of Lightning there may be many sorts.

That which is dry burneth not at all, dissipating and dispersing: that which is moist burneth

eth not likewise, but black, and altereth the colour; but that which is clear, is of a strange operation, it draweth Vessels dry without hurt to the Vessel; it melteth Metal in Bags or Purles, and hurteth not the Bag or Purle, nor Wax that sealed the Bag hurt; it breaketh the Bones and hurteth not the Flesh, and killeth the Child in the Womb, not hurting the Mother. Pliny saith, Scythia, by reason of Cold, and Egypt, by reason of Heat, have seldom Lightning.

34. What things be not hurt by Lightning.

It hurteth not the Lavvel-tree, it entreth not past five foot into the Earth; such that are shadowed with Skins of Seals or Sea-Calves, are free, the Eagle is free, &c. Many other wondrous and strange kind of Meteors be there in the Heavens, oftentimes seen, as Comets, burning Dragons, &c. but this Volume will not contain an ample Discourse thereof.

35. Here followeth divers and sundry Rules of excellent use, and right necessary to be known of the Husbandman, and not only of him, but of all other Persons of what Quality soever.

AND first I will begin to shew what Rules of Husbandry are to be observed in each Month; and also, Observations for taking of Physick, and keeping of a good wholesome Diet, and modest Recreation.

36. Rules of Husbandry in January.

This is the season for good Husbards to lop and purge superfluous Branches from Fruit-trees,
unto-

cover their roots, set all kind of quick-sets and fruit-trees in the new Moon, before the wind be not North nor East, and set the same sides to the South and West, which grew at the first: set Beans, Pease, and Parsnips; the Weather mild, and Moon decreasing, dig Gardens, drench weak and sick Cattle; Kine with Mervoise, Horses with Water and ground Malt, sodden with a little Bran.

Observations for Physick and Diet in January.

The best Physick is warm Cloaths, good Fires, warm Diet, and a merry honest Wife.

Rules of Husbandry in February.

This Month, set, cut, and lay Quick-sets, and Roses, and all other Plants; set and plant Vines, Hops, and all Fruits that grows on Bushes: sow Pease, Beans, and Onions, furnish your Gardens with Salads and Pot-herbs, for Summer; prune and trim all sorts of Fruit-trees from Mols, Canker, and superfluous Branches; remove Grafts or young Trees, in the last quarter, the Moon being in Aries, Libra, or Scorpio.

Observations for Physick and Diet in February.

If necessity urge, you may let blood; but be sparing in Physick, and be sure when a warm Day comes, to prevent taking of Cold through carelessness; for the warm Air in this Month is not lasting, but oft deludes us to our Prejudice.

Rules of Husbandry in March.

Now regarding the Wind and Weather, graft, cut Quick-sets, cover the Roots of Fruit-trees (opened in December and January) with fat Earth; sow

sow Oats, Barly, Parsnips, Onions, Carrots, Melons, Cucumbers, and all kind of Pot-herbs, slip Artichokes and Sage, and sow all manner of Garden-seeds.

Observations for Physick and Diet in March.

Now advise with the honest and able Astrological Physician, 'tis good to Surge and let Blood.

Rules of Husbandry in April.

This Month sow Hemp and Flax, pull Hops, set and sow all kind of Herbs, restore the liberty of the laborious Bee, by opening her Hive: Bark Trees for Tanners, and let good House-wives mind their Gardens, and begin to think of their Dairies.

In Gard'ning never this Rule forget,
To Sow dry, and Set wet.

Observations of Physick and Diet in April.

The use of Physick becomes now seasonable, as also Purging and Blood-letting: 'tis good to abstain from Wine, for many Diseases will be taken thereby, to the Ruin of many.

Rules of Husbandry in May.

This Month commands the provident House-wife, and the prudent Artist, to set their Stills on work. In the beginning of the Month sow and set those tender Summer Herbs, that would not endure the former cold, weed your Hop-gardens, cut off superfluous Branches, mow Trees and Gardens, and weed Corn.

Observations for Physick and Diet in May.

Now every Garden and Hedge affords thee Food and Physick, rise early, walk in the Fields by running

running streams, the North and VVest sides; Sage and sweet Butter an excellent Breakfast; clarified VVhey with Sage, Scurvy-grass-Ale, and VVormwood-Beer, are wholesome Drinks.

Rules of Husbandry in June.

At the Full of the Moon this Month and next, gather your Herbs to keep dry for the whole Year; let Rosemary and Gilliflowers, sow Lettice and Radish three or four Days after the Full, and they will not run to Seed; shear your Sheep, the Moon encreasing.

Observations for Physick and Diet in June.

Let honest, moderate Labour, and Exercise, procure your Sweat; thin and light Diet, and chaste Thoughts tend to Health; lie not unadvisedly on the Ground, or over-hastily drink.

Rules of Husbandry in July.

Get Rue, Wormwood, and Gall, to strow on your Floors, to destroy Fleas; at the Full Moon, gather Flowers and Seeds; dry your Flowers rather in the Shade, than in the Sun, which too much exalteth their virtue; but, to avoid corruption, let the Sun's heat a little visit them.

Observations for Physick and Diet in July.

Beware of violent Heat, and sudden Cold, which are the great Distempers of this Month, and procure Pestilential Diseases; forbear superfluous drinking, but eat heartily.

Rules of Husbandry in August.

Now with Thankfulness reap your desired harvest: Sow Winter Herbs in the New of the Moon; esteem fair Weather as precious, and mispend

Spend it not. Gather Garden Seeds near the full, use moderate Dyet, forbear to sleep presently after meat : take heed of sudden cold after heat.

Observations in Physick and Diet in August.

Beware of Physick and Blood-letting in the Dog-days, if the Air be hot ; otherwise, if occasion require, you may safely make use thereof.

Rules of Husbandry in September.

The beginning of this month, and end of the former, gather Hops, their Complexion being brown, and the Weather fair, and no Dew on the ground ; kill Bees, make Nerjuice, remove and set all Slips of Flowers between the two Lady-days ; remove Trees from Sept. till Feb. especially in the new of the Moon, the weather warm, and the wind South or West ; cut Quick-sets, gather ripe Fruit, sow Wheat and Rye, winter Parsnips and Carrets, and set Roses, Strawberryes and Barberries.

Observations for Physick and Diet in September.

Now as the Year declines, provide your Winter Garments, hang them on loosely, to prevent that you might after repent of ; good for Physick and Phlebotomy.

Rules of Husbandry in October.

Sow Wheat and Rye, remove your Plants and Trees about the new Moon ; observe this as a seasonable Secret, That in setting you carefully place that side to the South and West, which were so before you took up the Plant, otherwise the Cold kills it : Gather your remaining winter Fruit,

fruit, let all kind of Nuts and Acorns, and cut Rose-trees but once in two years, if you intend to have store of Roses.

Observations of Physick and Diet in October.

The Garments you last Month hung on your Back: in jest, now buckle on them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and fogs oft-times beget a whole winters cold. Consult with your Taylors as well as Physicians.

Rules of Husbandry in November.

Set Crab-tree stocks to graft on, in the old of the Moon set Pease and Beans, and sow Parsnips and Carrets, trench Gardens with dung, uncover the roots of your Apple-trees, and so let them remain till March, kill Swine in or near the Full of the Moon, and the flesh will the better prove in boyling.

Observations for Physick and Diet in November.

The best Physick this Month is good Exercise, Warmth, and wholesome Meat and Drink.

Rules of Husbandry in December.

In the last quarter of the Moon, this Month and the next, are the best times to fell Timber: Let Fowlers mind their Game; cover all your best Flowers and Herbs from cold and storms, with rotten Horse-dung; look well to thy Cattle, bleed Horses. Let a warm Fire, and a Cup of Nectar be thy Bath, the Kitchen thy Apothecary's Shop, hot Meats and Broths thy Physick, and a well-spread Table the proof of thy Charity to thy
poor

poor Neighbours, to whom this Advice is seasonable.

Being poor thy self, and cannot feast at all,
Thank God for such as thee to feasting call.

Observations for Physick and Diet in
December.

The best Physick is, as before, a merry honest
heart, and the Exercise of Charity among the
poor Neighbours.

37. Here followeth other brief Rules of
Physick and Husbandry.

Physical Observations.

Good to let the Sanguine blood when the Moon
is in Pisces. To let the Cholerick blood when the
Moon hath her course in Cancer, or Pisces. To
let the Melancholly blood when the Moon is in Li-
bra, Aquarius, or Pisces. To let the Phlegma-
tick blood when the Moon is in Sagittarius or A-
quarius. To prepare Humours, the Moon in
Gemini, Libra, or Aquarius.

Good to Furge

With Electuaries, the Moon in Cancer.

With Pills, the Moon in Pisces.

With Potions, the Moon in Virgo.

Good to take Vomits, the Moon being in Tau-
rus, Virgo, or the latter part of Sagittarius.

To purge the Head by Sneezing, the Moon be-
ing in Cancer, Leo, or Virgo.

To take Glysters, the Moon being in Aries,
Cancer, or Virgo.

To stop Fluxes and Rheums, the Moon being
in Taurus, Virgo, or Capricorn.

To

To Bathe when the Moon is in Cancer, Libra, Aquarius or Pisces.

To cut the Hair of the Head or Beard, when the Moon is in Libra, Sagittarius, Aquarius, or Pisces.

Brief Observations of Husbandry.

Set, Sow Seeds, Graft and Plant, the Moon being in Taurus, Virgo, or in Capricorn. And all kind of Corn in Cancer. Graft in March at the Moon's increase, the being in Taurus or Capricorn. Shear Sheep at the Moons increase. Fell hard Timber from the Full to the Change. Fell Frith, Copicee, and Fuel, at the first quarter. Lib or Geld Cattle, the Moon in Aries, Sagittarius, or in Capricorn. Kill fat Swine for Bacon (the better to keep their fat in boiling) about the Full Moon.

The use of a small portable Instrument, to find the Hour of the Day upon the least Appearance of the Sun.

This Instrument may be made either of Wood, Brass, Silver, or for a Shift, this Paper it self being pasted upon a fine piece of Board that will not warp, may supply the want of a better: In the Center of this Instrument (which is noted with the Letter A) there is fixed a piece of fine Silk, having a small Plummet of Lead at the end thereof, noted with the Letter P, and upon this String let there be a Bead or small Pins-head, which may be slipped up and down the String, as occasion shall require; this small Bead, or Pins-head, is noted with the Letter

and D. E. are noted certain small Divisions, which are the days of the twelve months of the year, noted with the first Letter of every month, as J for January, F for February, M for March, A for April, M for May, J for June, J for July, A for August, S for September, O for October, N for November, D for December.

Now the hour lines offer themselves to every ones eye, having the numbers 12, 1, 2, 3, 4, 5, 6, 7, 8, 11, 10, 9, 8, 7, 6, 5, 4. set at each end of them.

Having thus described the several parts of the Instrument, I will now shew the use thereof, which is very easie: For first (the Thread being fixed fast at the Center, at A) you must lay the String upon the day of the Month (as in the figure the String lieth upon the 10th. day of April) then staying it there, move the Bead up and down the String till it lie just upon the line of 12, as you see in the figure at O, then is your Instrument fitted to find the hour any time that day, which you must do after this manner. Take the Instrument in your hand, laying the Thumb of your right hand about E, and the Thumb of your left hand about R, turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the shadow of the short piece of Wire in S, straight along the line S. G, neither above nor below it, the String playing at free liberty by the side of the Instrument, then shall the Bead, falling upon the hour-line, give you the true hour of the day, either before or after noon.

Example.

If you would find the hour on the 5th. of April, you must then lay the thread upon that day, and keeping it there, move the bead until it lie upon the line of 12, then holding the instrument in your hand, and turning the left side of your body to the Sun, holding it up till the shadow of the small wier fall just upon the line S. M. and then (and then the thread and plummet having free liberty to move along the side of the instrument) observe where the bead resteth, and there is the hour of the day, as if it fall upon the line noted with 9 or 3, then it is either 9 in the morning, or 3 in the afternoon. In the like manner, if it falls upon the line 10, or 2, it is either 10 in the morning, or 2 in the afternoon. Again, if it fall just between the line of 8 and 3, then it is either half an hour past 8 in the morning, or half an hour past 3 in the afternoon; and which of these hours it is, may be easily distinguished.

Note, That from the tenth day of March, to the twelfth of September, you must use of those hour-lines which are drawn with a full line thus— But from the twelfth of September, to the tenth of March, you must make use of those hour-lines which are pricked thus.... Let thus much suffice concerning the use of this Instrument.

Usus optimus Magister.

A Table shewing the Interest of any Summ of Money, from 1 Pound to 1000 Pound, at 6 per Cent.

	1 month.			2 month.			3 month.			4 month.		
lib.	lb.	s.	d.	lb.	s.	d.	lb.	s.	d.	lb.	s.	d.
1000	5	00	00	10	00	00	15	00	00	20	00	00
500	2	10	00	5	00	00	7	10	00	10	00	00
400	2	00	00	4	00	00	6	00	00	8	00	00
300	1	10	00	3	00	00	4	10	00	6	00	00
200	1	00	00	2	00	00	3	00	00	4	00	00
100	0	10	00	1	00	00	1	10	00	2	00	00
90	0	09	00	0	18	00	1	07	00	1	16	00
80	0	08	00	0	16	00	1	04	00	1	12	00
70	0	07	00	0	14	00	1	01	00	1	8	00
60	0	06	00	0	12	00	0	18	00	1	4	00
50	0	05	00	0	10	00	0	15	00	1	00	00
40	0	04	00	0	08	00	0	12	00	0	16	00
30	0	03	00	0	06	00	0	09	00	0	12	00
20	0	02	00	0	04	00	0	06	00	0	8	00
10	0	01	00	0	02	00	0	03	00	0	4	00
9	0	00	10	0	01	9	0	02	8	0	3	7
8	0	00	09	0	01	7	0	02	4	0	3	2
7	0	00	08	0	01	4	0	02	1	0	2	9
6	0	00	07	0	01	2	0	01	9	0	2	4
5	0	00	06	0	01	0	0	01	6	0	2	0
4	0	00	05	0	00	9	0	01	2	0	1	7
3	0	00	04	0	00	7	0	00	1	0	1	2
2	0	00	03	0	00	5	0	00	7	0	0	9
1	0	00	02	0	00	2	0	00	3	0	0	4

The Use of the Table of Interest.

The first Column containeth any Number of Pounds, from 1 to 1000, against any of which Summs is set down the Interest thereof, for one, two, three, or four Months, according to the Titles.

Example.

Let it be required to find the Interest for 70 Pounds for four Months. Find 70 l. in the first Column, and right against it, in the Column of four Months, (which is the last) you shall find 1 l. 8 s. 0 d. and so much is the Interest of 70 l. in 4 Months.

Now if you would know what the Interest of the same Summ would be in 6 Months, look in the Table for the Interest thereof, in 2 Months is 0 l. 14 s. 0 d. which added to the Interest of four Months, namely, to 1 l. 8 s. 0 d. the Summ is 2 l. 2 s. 0 d. and so much is the Interest of 70 l. in 6 Months.

Also, If it be required to find the Interest of any Summ which is not in the first Column, as of 75 l. Let it be required to find the Interest of 75 l. for three Months. First look the Interest of 75 l. for three Months, as before you shall find it to be 1 l. 1 s. 0 d. Likewise find the Interest of 5 l. for three Months, which is 0 l. 1 s. 6 d. this being added to the former, viz. to 1 l. 1 s. 6 d. maketh 1 l. 2 s. 6 d. which is the Interest of 75 l. for three Months.

Four necessary Tables, shewing the Value of the Purchase of House or Land by Lease, &c. Calculated after the Rates of 5 l. 6 l. 8 l. 10 l. in the hundred.

5 per Cent.			6 per Cent.		
Time of the Purch.	Years.	Mon.	Time of the Purch.	Years.	Mon.
This Table is to be used in the Purchase of Land.	1	0	1	0	11
	2	1	2	1	10
	3	2	3	2	8
	4	3	4	3	6
	5	4	5	4	3
	6	5	6	5	11
	7	5	7	6	7
	8	6	8	6	2
	9	7	9	7	10
	10	7	10	7	4
	11	8	11	8	11
	13	9	13	9	10
	15	10	15	10	9
	17	11	17	11	6
	19	12	19	11	2
	21	12	21	12	9
	23	13	23	12	4
	25	14	25	13	9
	27	14	27	13	3
	29	15	29	13	7
	31	15	31	15	11
This Table sheweth the Purchase of Leases of Lands.	41	17	41	15	1
	51	18	51	16	9
	61	18	61	16	2
	71	19	71	16	5
	81	19	81	16	6
	91	19	91	16	7
	Fee Simp.	20	Fee Simp.		8
Value of the Purchase.			Value of the Purchase.		

8 per Cent.

10 per Cent.

*Time of
the Purch.*

This Table sheweth the Purchase of Leases of Houses or Land.

Years.	Mon.
1	0
2	1
3	2
4	3
5	4
6	4
7	5
8	5
9	6
10	6
11	7
13	7
15	8
17	8
19	9
21	9
23	10
25	10
27	10
29	10
31	11
41	11
51	11
61	12
71	12
81	12
91	12
12	

Value of the Purchase.

Mon.

11
9
7
4
0
7
2
9
3
9
12
1
7
1
7
0
4
8
11
2
4
11
3
4
5
6
6
6

*Time of
the Purch.*

This Table sheweth the Purchase of Leases of Houses.

Years.	Mon.
1	0
2	1
3	2
4	3
5	3
6	4
7	4
8	5
9	5
10	6
11	6
13	7
15	7
17	8
19	8
21	8
23	8
25	9
27	9
29	9
31	9
41	9
51	9
61	9
71	10
81	10
91	10
10	

Value of the Purchase.

Mon.

11
9
6
2
9
4
11
4
9
2
6
1
7
4
0
4
8
11
1
3
4
6
9
11
11
0
0
0

Fee Simp. 12

Fee Simp.

The

The Use of the Four preceding Tables.

These four Tables are all to be used the same way, their difference being only in the rate of the profit, which is fit should be more in Houses than in Lands, because Houses are subject to be void of Tenants, and many other Casualties of Fire and Ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Tables, what Table is fittest in any kind of Purchase: Not that any one is bound to make his Bargain just according to these Rates; but hereby any one may judge of his Purchase, and know what Profit he makes of his Money.

The Tables of themselves are so plain, that they need no explaining; I have herein altogether applied my self to the usual way of reckoning these Bargains to be worth so many Year's Purchase: Only the Year, for more exactness, is divided into Twelve Months, and not into Four Quarters.

This Example will make all plain.

If it is desired to know what the Lease of a House for One and twenty Years is worth in ready Money; to find out this, look in the last Table, which is calculated after the rate of 10 per Cent, and is fittest for such kind of Bargains; and in this Table at 21 Years, you shall find the value of the Lease to be worth 8 Years and 8 Months purchase.

So

So that let the yearly rent, or value of the house be what it will, the said Lease of 21 years is worth eight whole years rent, and almost three quarters of the said yearly rent, which you may easily reckon up ; and so know the true value of the Purchase ; and at this price you shall have 10 per Cent profit for your Money.

I have made these Tables to shew the worth of long Leases also, because most Men value a long Lease too much, in respect of the value they set upon a short Lease. Reckoning a Lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years to be worth 12 or 13 years Purchase ; whereas you may see by this Table, that though the Lease of 21 years be worth 8 years and 1 month's Purchase, yet the Lease of 60 years is not worth full ten years Purchase ; nay, the Lease of an hundred years, or the Fee Simple, cannot be worth above 12 years Purchase, allowing the same rate of 10 per Cent. for the Money.

A brief Discourse of the Celestial Part of the World; of the Distances, Magnitudes, Motions, and Situations of the Planets and fixed Stars.

Of the Heaven of the fixed Stars.

Although (by the Diurnal Motion of the Primum mobile) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper motion to themselves, which is contrary to the former; this motion is called Natural, because it is effected by the proper motion of the Star or Planet in its own Orb, and the other motion is called Violent, because it forceth a motion contrary to what the thing it self in nature would perform.

This Heaven of the fixed Stars is very slow in motion, moving but one degree in 71 years, and so is 35412 years moving through the whole Zodiac: It is adorned and beautified with divers glorious Bodies of several magnitudes, of which the Ancients have six in number; and that the multiplicity of these glorious Bodies might not confound the Beholders by their irregular Situation, the Ancients have contracted their number, by the uniting a certain number of them together into the form or fashion of some living Creature, or other Object, as the Swan, the Bear, the Ship, the Cross, &c. and these are called Constellations; of these Constellations,

ons, the Ancients obserbe only 48, though there be other found out of latter times, of which 21 were on the North side of the Equinoctial, 15 on the South side, and 12 in the Zodiack it self : Each of these Constellations contain a certain number of these Stars, whose Magnitudes are very vast, in respect of this little Ball whereon we live : For, a Star of the first Magnitude is greater than the Globe of the whole Earth 68 times, of which Magnitude there are 15 Stars. A Star of the second Magnitude is greater than the Globe of the whole Earth 28 times, of which Magnitude there are 45 Stars. A Star of the whole Magnitude is greater than the Globe of the whole Earth 18 times, of which Magnitude there are 208 Stars. A Star of the fourth Magnitude is greater than the Globe of the whole Earth 11 times, of which Magnitude are 244 Stars. A Star of the fifth Magnitude is greater than the Globe of the whole Earth 3 times, of which Magnitude there are 217 Stars. But a Star of the sixth Magnitude is less than the Earth, and of this Magnitude there are 49 Stars.

2. Of the Heaven of Saturn.

This Heaven is situated within the Conca-
vity of the Heaven of the fixed Stars, and containeth only the Body of his own Planet, which appeareth as a Star of the second Magnitude : he is of a swarthy and obscure colour, like unto Lead ; his distance from the Earth in his mean distance, is 9091960 Miles, and the Circumference

circumference of his Sphere is 57030266 miles, according to which, by the violent motion of the Primum mobile, he is moved 2379261 miles in one hour, but his own proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Star, for he enderth his Course in 30 years.

3. Of the Heaven of Jupiter.

Within the Concavity of the Sphere of Saturn, is situated the Heaven of Jupiter, in which moveth the Body of Jupiter, which appeareth like a Star of the first Magnitude, very bright, and of nature warm. In his mean Distance he is distant from the Earth 3431400 miles, his body exceeding the Earth in Magnitude 14 times, the Perimeter of his Sphere being 21568800 miles, he finisheth his Zodiacal Period in 11 years and 316 days.

4. Of the Heaven of Mars.

Under the Heaven of Jupiter, is the Orb of Mars, appearing of a red fiery colour, being distant from the Earth in his mean distance 150070 miles, the Circumference of his Sphere being 9432871 miles, so that by the violent motion of the Primum mobile, he is moved 393040 miles in the space of an hour, he compleateth his revolution in a year and 322 days.

5. Of the Heaven of the Sun.

The Sun is seated in the midst of the planetary Orb, by which he enlightens the superiour

or as well as the inferior. In his mean distance he is distant from the Earth 989000 miles, the Magnitude of his Body being (according to Tycho) 140 times greater than the Earth, the compass of his Orb being 6216571 miles, and he moveth in an hour 259023 miles, he maketh his Zodiacal Revolution in 365 days, 5 hours, 42 minutes, 16 seconds.

6. Of the Heaven of Venus

Venus, the most bright and splendant Star in all the Firmament, is moved about the Sun as about the Center, her distance from the Earth being 9895000 miles, she moveth equally about the Sun, though her Motions seem to be very irregular; she is sometimes higher, and sometimes lower than the Sun, she is 6 times less than the Earth, and is distant from the Sun 735300 miles.

7. Of the Heaven of Mercury.

VVithin the concavity of the Sphere of Venus is placed Mercury, he is situate very near the Sun, so that he is rarely seen: he moveth about the Sun as Venus doth, and is distant from the Earth 989000 miles, he is less than the Earth, 16 times.

8. Of the Heaven of the Moon.

The Moon is the lowest of the Planets, being distant from the Earth in her mean distance 48760 miles, the Circumference of her Sphere being 306491 miles, she runneth in the space of an hour 12770 miles, she is less than the Earth 39 times,

39 times; but according to Copernicus 43 times, and finisheth his course in 27 days, 7 hours, 43 minutes, and 6 seconds.



A most plain and easie Table, shewing the true time of the Beginning and Continuance of the Reign of each King and Queen in England, from the Conquest, unto this Year 1697.

William the Conqueror began his Reign 1066, Octob. 15. and reigned 20 years, 11 months, and 22 days.

William Rufus began his Reign 1087, September 9, and reigned 12 years, 11 months, and 19 days.

Henry the First began his Reign 1100, August the first, and reigned 36 years, 4 months and 11 days.

Stephen began his Reign 1135, Decemb. 2. and reigned 18 years, 11 months, and 18 days.

Henry the Second began his Reign 1154. Octob. 23, and reigned 34 years, 3 months, and 1 Day.

Richard the First began his Reign 1189, July 10, and reigned 2 years and 9 months.

King John began his Reign 1192. April 6. and reigned 17 years and 7 months.

Henry the Third began his Reign 1216. October 19, and reigned 56 years and 1 month.

Edward the First began his Reign 1272, November,

vember 16, and reigned 34 years, 8 months, and 6 days.

Edward the Second began his Reign 1307, July 7, and reigned 19 years, 7 months, and 5 days.

Edward the Third began his Reign 1316, January 25, and reigned 50 years, 5 months, and 7 days.

Richard the Second began his Reign 1377, June 21, and reigned 22 years, 3 months, and 14 days.

Henry the Fourth began his Reign 1399, September 29, and reigned 13 years, 6 months, and 3 days.

Henry the Fifth began his Reign 1422, March 20, and reigned 9 years, 5 months, and 14 days.

Henry the Sixth began his Reign 1412, August 31, and reigned 38 years, 6 months, and 8 days.

Edward the Fourth began his Reign 1416, March 4, and reigned 22 years, one month, and 8 days.

Edward the Fifth began his Reign 1483, April 9, and reigned 2 months, and 18 days.

Richard the Third began his Reign 1483, June 23, and reigned 2 years, 2 months, and 5 days.

Henry the Seventh began his Reign 1485, August 22, and reigned 23 years, 10 months, and 2 days.

Henry the Eighth began his Reign 1509, April 22, and reigned 37 years, 10 months, and 2 days.

Edward

Edward the Sixth began his Reign 1547. January 28, and reigned 6 years, 5 months, and 9 days.

Queen Mary began her Reign 1553. July 26. and reigned 5 years, 3 months, and 22 days.

Queen Elizabeth began her Reign 1558. November 17. and reigned 44 years, 4 months, and 16 days.

King James began his Reign 1602. March 24. and reigned 22 years, and 3 days.

King Charles the First began his Reign 1625. March 27. and reigned 24 years, 10 months, and 3 days.

King Charles the Second began his Reign 1648. January 30. and reigned 35 years, 11 months, and 6 days.

King James the Second began his Reign 1684. Feb. 6. and left the Kingdom in Decem. 1688.

King William and Queen Mary Crowned April 11. 1689. The Queen died December 28, 1694.

Here followeth the manner of making all manner of Bonds, Bills, Leases, Indentures, Wills, &c. very necessary for those who live in the Country.

A Bill of Obligation from one Man to another.

K Now all Men by these presents, That J. T. R. of G. in the County of S. Neoman, do owe and am indebted unto J. A. of G. in the County aforesaid, Gentleman, the sum of one and twenty Pounds, of good and lawful money of England, to be paid to the aforesaid J. A. his Heirs, Executors, Administrators, or Assigns: in and upon the first day of May, next ensuing the date hereof, at,

or in the now dwelling-house of the abovesaid J. A. for the which payment well and truly to be made, I bind my Heirs, Executors, and Administrators, in the Summ of '42 Pounds, of like monies of England, firmly by these presents: In Witness whereof, I have hereunto set my Hand and Seal, the first day of June One thousand, six hundred ninety one.

Sealed and Delivered
in the presence of

An Obligation with a Condition, Two
bound to One.

K Now all Men by these presents, That we W. S. of K. in the County of N. Joyner; and H. M. of F. in the Island, holden and firmly bound unto V. G. of B. in the County of S. Gentleman, the Summ of Two hundred Pounds, of good and lawful Money of England, to be paid to the abovesaid W. S. his Heirs, Executors, Administrators, or Assigns; for the which Payments, well and truly to be made, we bind us and either of us, our Heirs, Executors, Administrators of us, and either of us in the whole, and for the whole firmly by these presents. Sealed with our Seals, and dated the fifth day of May, 1697.

THe Condition of this Obligation is such, That if the above bound W. S. and H. M. they or either of their Heirs, Executors, Administrators, or Assigns, shall pay, or cause to be well and truly paid, the full and intire Summ of two hundred Pounds, of good and lawful Money of England,

Hand, at one intire payment, and upon the first day of November, next ensuing the date hereof; at, or in the now Dwelling-house of the said, W. G. of B. that then this present Obligation shall be void and of none effect, or else shall remain in full power, force, and virtue.

Sealed and Delivered
in the presence of

A Short Bill.

This Bill witnesseth, That J. G. of R. in the County of S. Taylors, do owe unto J. L. of R. in the same County, Yeoman, the Summ of Thirty Pound, of lawfull English Money; for the paymient whereof, I bind me and my Heirs. In witness whereof, I have hereunto put my Hand and Seal, the first day of May, in the Year 1697.

Sealed and Delivered
in the presence of

A Bill without a Penalty.

Be it known unto all Men by these presents, That R. S. of K. L. in the County of N. Gentleman, doth owe unto R. B. of R. in the same County, Yeoman, the Summ of One hundred Pounds, of lawfull Money of England, to be paid to the said R. B. his Heirs, Executors, Administrators, or Assigns, upon the first day of May, next ensuing the date hereof, at, or in the now Dwelling-house of the aforesaid R. B. in R. for the which Payment, well and truly to be made, I bind me, my Heirs, Executors, and Administrators, firmly by these Presents.

In witness whereof I have hereunto put my Hand and Seal, the first day of August, 1697.

Sealed and Delivered

in the presence of

An Acquittance.

BE it known unto all Men by these Presents, That I R. B. have received of W. A. the Summ of One hundred Pounds, of lawful Money of England, in full Discharge of all Debts, Reckonings, Accompts, and Demands whatsoever, from the beginning of the World to this day, being July the first, 1697. In witness whereof I have hereunto put my Hand and Seal, the Day and Year above-written.

Sealed and Delivered

in the presence of

A General Release.

BE it known unto all Men by these Presents, That I M. K. of H. in the County of N. Gentleman, have remised, released, and quit, claimed, and by these presents, do, for me, my Heirs, Executors, Administrators, or Assigns, remise, release, and for ever quit claim, unto T. A. his Heirs, Executors, Administrators or Assigns, all and all manner of Actions, Suits, Cause and Causes of Actions and Suits, Bills, Bonds, Writings, and Accounts, Debts, Duties, Reckonings, Summ and Summs of Money, Controversies, Judgments, Executions, and Demands whatsoever, which I the said M. K. ever had, or which my Heirs, Executors, Administrators, or Assigns,

or any of us in time to come, can or may have to, for, or against the said T. A. his Executors, Administrators, or Assigns, for, or by reason of any matter, cause, or things whatsoever, from the beginning of the World to the day of the date hereof. In witness whereof, I have hereunto put my Hand and Seal, the 2d. day of May, 1697.

Sealed and Delivered

in the presence of

A Letter of Attorney General, to receive Debts, and Rents.

K Now all Men by these presents, That J. J. R. of W. in the County of R. Freeman, have assigned, ordained, and made, and in my stead and place, put and constituted my trusty and well-beloved friend F. R. of S. L. in York, Freeman, to be my true and lawful Attorney for me, and in my name, and to my use, to ask, sue for, levy, require, recover, and receive of all and every person whatsoever, all and every such Debts, Rents, and sums of money, as are now due unto me, or which at any day or days, time or times, hereafter shall be due, owing, belonging, or appertaining unto me by any manner of ways whatsoever: Giving and granting unto my said Attorney, by the Tenor of these presents, my full and whole power, strength, and authority in and about the premises, and upon the receipt of any such debts, rents, and sums of Money aforesaid, to give Acquittances, or other Discharge for me, and in my name to make, seal, and deliver, and all and every other act and acts, thing or things, device and devices in Law whatsoever,

forber, needful and necessary to be done, or about the Premises, for the recovery of all or any such Debts, Rents, or Summs of Money, as aforesaid, for me and in my Name, to do, execute, and perform, as fully, largely, amply in every respect, to all intents, constructions and purposes, as I my self might, or could do, if I were personally present; ratifying, allowing, and holding firm and stable whatsoeuer my said Attorney shall lawfully do, or cause to be done, in or about the Execution of the same, by virtue of these Presents. In Witness whereof, I have hereunto put my Hand and Seal, July 20. 1697.

An Indenture for an Apprentice bound out by a Parish.

This Indenture made the second Day of June, One thousand six hundred ninety seven, according to the computation of the Church of England, Sec. witnesseth, That the Church wardens and Overseers of the Poor of the Parish of S. M. K. in L. in the County of North. with the consent of J. P. Mayor, and of E. P. Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: have placed and put forth J. R. an Apprentice with J. H. of K. L. aforesaid, Watertman, for, and until he be of the full Age of One and twenty years, from the day of the date hereof: During all which term, the said J. H. doth Covenant to and unto the abovesaid J. R. his Apprentice, sufficient Meat, Drink, and Apparel, Washing, and Lodging, sufficient for such Apprentice. And at the end of
the

the said term, to give him two Suits of Apparel, the one for Holidays, and the other for Working-days. In Witness whereof, they have interchangeably set their Hands and Seals, the day and year above-written.

Sealed and Delivered

in the presence of

A Letter of Attorney to receive a Debt.

K Now all Men by these Presents, That J. J. R. of H. in the County of Nor. Gent. have assigned, ordained, and made, and in my stead and place, by these presents, put and constitute my trust and well beloved friend, S. R. of H. in the County of S. Gent. to be my true and lawful Attorney, to me, and in my name, and to my use, to take, ask, sue for, levy, require, recover, and receive of C. R. of H. in the County of S. Gent. all and every such debts and summs of money, which are now due unto me by any manner of ways or means whatsoever. Giving and granting unto my said Attorney my whole power and strength and authority in and about the premises, and upon the receipt of any such debts or summs of money aforesaid, Acquittances, or other discharge for me, and in my name to make, seal, and deliver, and all and every such act and acts, thing or things, devise and devices whatsoever in law, for the recovery of all or any such debts or summs of money, as aforesaid, for and in my name, to do, execute and perform as fully and largely, in respect to all intents, constructions, and purposes, as I my self might or could do, if I were there in my own person; ratifying, allowing, and

holding firm and stable all and whatsoever my said Attorney shall lawfully do, or cause to be done in or about the execution of the Premises, by virtue of these presents. In witness, &c.

A Copy of a Will.

In the Name of God, Amen. The first day of July, 1697. according to the Computation of the Church of England, J. E. N. of K. L. in the Countie of N. Cent. being of perfect Memory and Remembrance, praised be God, do make and ordain this my last Will and Testament, in manner and form following, viz.

First, I bequeath my Soul into the hands of Almighty God my Maker, hoping that through the meritorious Death and Passion of Jesus Christ my only Saviour and Redemer, to receive free pardon and forgiveness of all my sins; and as for my Body, to be buried in Christian burial, at the discretion of my Executrix hereafter nominated.

Item, I give unto my Son T. P. the sum of five hundred pounds. Item, I give unto my Daughter F-- the sum of five hundred pounds. Item, All the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever, I give unto S. my Wife, for term of her life, and then to my Son P. and his heirs for ever; upon condition, that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

In witness whereof, I have hereunto set my Hand and Seal the day of the year first above-written.

Pleasant

Pleasant Questions in Arithmetick.

Quest. 1. To tell the Number that another Man shall think, be it never so great.

Let the party that thinketh double the number which he thought; which done, bid him multiply the summe of them both by 5, and give you the product, (which they will never refuse to do, it being so far above the number thought) from the which if you abate the last figure of the product (which will always be a Cypher or 5) the number throughout will remain.

Example.

Let the number thought be 53, which doubled make 106, and multiplied by 5, make 530; then if you take away the Cypher which is in the last place, there will remain 53, the number thought.

Quest. 2. A pretty Question.

A Thief breaking into an Orchard, stole from thence a certain number of Pears, and at his coming forth he met with three Men one after another, who threatened to accuse him of Theft; and for to appease them, he gave unto the first Man half the Pears that he stole, who returned him back 12 of them. Then he gave unto the second half of them he had remaining, who returned him back 7 of them. And unto the third he gave half the residue, who returned him back 4, and in the end he had still remaining 20 Pears: Now do I demand how many Pears

Pears he stole in all? To answer this Question, you must work backward; for if you take 4 from 20, there will remain 16; which being doubled, make 32; from which abate 7, and there will remain 25, which being doubled, make 50; from which subtract 12, and there will remain 38; which again doubled, make 76, the true number of Pears that he gathered.

Quest. 3. Another of Three Sisters.

A Certain Man having three Daughters, to the Eldest he gave 22 Apples, the second he gave 16 Apples, and to the third he gave 10 Apples, and sent them to the Market to sell them, and gave them command to sell one as many for a penny as the other, (namely, seven a penny,) and every one to bring him home so much Money as the other; and neither change either Apples or Monneys one with another: How could that be done?

This to many seems impossible, but to the Arithmetician very easie; for whereas the eldest had three pennyworth and one Apple over; the second two pennyworth, and two Apples over; and the youngest had one pennyworth, and three Apples over; so that the youngest had so many single Apples, and one pennyworth, as the eldest had pennyworths, and one Apple over; and consequently the second proportionally to them both.

They made their Markets thus: A Steward coming to buy Fruit for his Lady, bought all the Apples that they had at seven a penny, leaving the

the odd ones behind, then had the eldest Sister three pence, and one Apple, the middle Sister two pence, and two Apples; the youngest one penny and three Apples. The Steward bringing the fruit to his Lady, she liked it so well, that she sent him for the rest, who replied, That there were but a few remaining; she notwithstanding sent him for them, and had him bring them at any rate.

The Steward coming to the Market again, could not buy the odd Apples under a penny a piece. (who to content his Lady; was fain to give it) then had the youngest Sister three pennyworth, the middle Sister two pennyworth, and the eldest one pennyworth; and so had they all four pence a piece, and yet sold as many for a penny one as another, and neither changed Apples nor Money one with another, as they were commanded.

THE
Shepherd's Prognostication
FOR THE
WEATHER:
WITH
A Brief CHRONOLOGY

Of divers Memorable Things, since these
Hundred Years; shewing in what Year they
happened, and how long it is since, to this
Year 1697.

WITH
A Brief COLLECTION
Of all the Members of Man Physiognomiz'd.
AND

A Judgment upon the Signification of
MOLES on Man or Woman, from the
Head to Foot.

By *Melampus*, a Greek Author.

ALSO
The Wheel of FORTUNE,
Approved and Confirmed by Science and
Reason of *Pythagoras*, the most Excellent Phi-
losopher; by which you may know all Things
that you will demand.

Printed by *W. Wilde*, for *H. Rhodes* in *Fleet-street*.

The Shepherd's Prognostication for the Weather: With a brief Chronology of divers Memorable Accidents these last Hundred Years.

If rain-water be drank or sucked up by the Earth
sooner than ordinary, it signifieth Rain to be
at hand. If standing-water be at any time warmer
than it was commonly wont to be, and no Sun-
shine help, it foresheweth rain. If any Springs do
newly rise or bubble forth, or old Springs flow
faster than ordinary, is a token of much rain. If
Ducks or Wakes do shake and flutter their
wings when they rise, it is a sign of ensuing wa-
ter. If young Horses rub their backs against the
ground, it is a sign of great drops of Rain to fol-
low. If in a clear and starry night it lighten in
the South or South-east; it foresheweth great store
of wind and rain to come from those parts. If
Sheep do bleat, play or skip wantonly, it is a sign
of wet weather. If Swine be seen to carry bot-
tles of Hay or Straw to any place, and hide them,
it betokeneth Rain. When Oxen do lick them-
selves against the Hair, it betokeneth Rain to
follow shortly after. If Oxen or Kine feed a-
pace while it rains, it foresheweth that the rain
shall continue many days after. If Cattle when
they do puff and bellow, and do look up to the Sky,
it signifieth ensuing Rain; if the heat in Sum-
mer be more hot and violent than is wont to be,
it is a token of Rain. If Dogs Guts or Entrails
be

stir or rumble in the Belly, it is a sign of Rain. If salt or powder or Wheat be more moist than it is ordinary want to be, it signifieth Rain. The Sky or Element being red or fiery in the Morning, foresheweth Rain to follow. Doves or Pigeons coming later home to the Dove-house in the Evening than ordinary, it is a token of Rain. If Crows or Daws bathe themselves in winter, or if they cry pealk along any thore, more than they are commonly wont to do, then will rain presently follow. The sparkling of a Lamp or Candle, is a manifest sign of ensuing Rain.

The falling of Soot down a Chimney more than ordinary, there will follow rain presently.

When Ants or Pill-mires do often run to Pests or Homes, it is a manifest token of wet weather.

When Hens flutter their Wings in the dust, or they flock together, seeking to shelter themselves, Rain followeth. When gouty Men, or such as are troubled with any old Aches, do feel their Joints to ake, there Rain shortly follows after.

And if the Moon seem dark, greenish, foggy, lowzing, or dusky, or if it appear the third day before, or the third day after the New Moon, it is a token of ensuing Rain. When Flies, Gnats, or Fleas do bite or sting longer than they were wont to do, or hover about mens Eyes or Mouths, or of Beasts, it is an evident token of Rain. And if Frogs do croak more than ordinary, it is an apparent token of Rain. When Toads go from their holes in the evening, it is a token of stormy Weather and Rain.

When

When Swallows are seen to flutter or fly about
 into, or over Waters or Marsh Grounds, and
 with their Wings to touch the Water, it is a
 manifest token of great Rain. And if any black
 spots appear in the Sun or Moon, it is a token
 of Warer. And if the sound and noise of Bells
 be further heard than wont, without the help of
 Wind, it will Rain shortly after.

If Moles or Warts do turn up the Ground more
 than they are wont, and that the Earth they turn up
 be small and dry, it is a manifest token of Rain.

And if Birds of what kind soever, makes more
 noise with their Wings than ordinary, it is a sure
 token of Rain at hand. And if the dew fall not
 early in the Morning (unless it be hindered by the
 wind) it is a sign of Rain. And if the Wasps
 called Woodlice, or Hoglice, be seen in great
 quanties together, it is a token that it will Rain
 shortly after. If the Rain-bow appear in calm
 weather, it is a manifest token of winds to follow.

When the Fire doth send forth his Flames, ba-
 bing, or that it sparkle more than ordinary, it is
 a sign of windy weather.

The Seas casting out great store or pieces of
 Ice, it is a manifest token of stormy winds.

If any great Clouds be seen to pass aloft, and
 very high in the Sky, look from whence it comes,
 then shall you shortly after have store of winds.

When the Beams of the Sun be red and broad,
 & pierce the Clouds like Darts, they foretel winds.

The Hedge-hog commonly hath two holes or
 vents in his Den or Cave, the one towards the
 South,

South, the other towards the North, and look which of them he stops, thence will great storms and winds follow.

If the Sun continue hot and scorching many days together, it is a token of winds to continue long.

The winds coming from the East, are dry, commonly ingendring drought. The Northern winds are ever more healthfuller than the Southern.

If the Bees fly far from their Hives, it is a sign of foul weather. When Oxen bite their fore-teeth, it is a manifest token of foul weather to follow. If the Flame of the Fire do wave up and down, or that sparkles fly and crack from it, there will stormy weather follow.

If small Clouds dispersed and scattered abroad, appear in clear weather, it is a manifest token that foul weather following, shall last long.

The chirping of Sparrows in the morning, foretelleth foul weather. The blustering and noise of leaves and trees, in woods or other places, is a token of foul weather.

Great store of Snow and Water, in winter, doth foretel that Spring-time and Summer following shall be fair and warm.

If the Rain-bow appear in the East, toward the evening, it is a token of fair weather.

If it lighten in the Horizon, without Thunder, it is a token of fair and clear weather.

When Night-Bats shew themselves in great numbers, or more timely in the Evening, than they were wont, it is a manifest token, that the next day after will be clear and fair. If Kites be seen to walk and fly together, it is a token of fair weather.

her. If little Flies or Gnats be seen to hover together about the Beams of the Sun, before it set, and fly together, making as it were the form of a Pillar, it is a sure token of fair weather.

When the Clouds in the Air are seen to decline down wards, it doth foretel fair weather.

When Sheep or Goats be seen to scyn or couple together late, or in the evening, it prognosticateth fair weather.

If Oren be seen to lie along upon the left side, it is a token of fair weather. If any Mist fall, either in the Spring or Autumn, it foretels that day to be fair and clear. When the Owl screecheth in foul weather, it is a token of fair weather at hand. If Ants or Bismires, dwelling in any hollow place, do remove their Eggs, it is a sign of fair weather.

When Cranes are seen to fly forthright, without turning aside, or back, it is a manifest token of fair weather. The Moon appearing with a white Circle, called Halo, in form of a Crown, foretelleth fair weather to ensue. If it lighten to the Air, and the weather being clear, it is a sign of hot weather. If Ravens or Crows be seen to stand gaping towards the Sun, it is a manifest sign of extreame heat to follow.

When Vires are seen to play and fly leisurely in the Air, it is a sign of heat. When the Air is sultering and very hot, it is a sign of cold weather to ensue. It is a sign of manifest cold weather, if the Dew fall not in the Morning, especially, not being blinded by the Wind.

If in the Winter the Sun setteth more clear, red, and bright, than it is wont, and that a Northern Wind blow, it is a sign the Night will be very cold. If that the Air in our Region be faint and warm, it is a token of Snow to follow. The appearing of a Comet or Blazing-Star is a Token of a dear Year. When Birds lie and flock together in companies, with crying and chirping, take the Hawk, the Woods or Fields, and withdraw themselves near to Cities, Towns, and Houses, it foresheweth great Barrenness, dearth, and want of Victuals to ensue.

Thus said my Author long ago,

which now too true we find;

None knows his Friend now from his Foe,

nor which way blows the Wind.

A brief Concordance of Years, with some Memorable Things since the Beginning of the Reign of Queen Elizabeth.

Ann.	An.	5
Dom.	An.	8

1558	1	139	A Parliament called.
1559	2	138	Monasteries suppressed.
1560	3	137	Wars with Scots and French.
1561	4	136	Paul's Church-Steeple burnt.
1562	5	135	Tempest and Earthquake.
1563	6	134	20000 died of the Plague in London.
1564	7	133	Thames frozen.
1565	8	132	Peace with France.
1566	9	131	King James born.
1567	10	130	Royal Exchange finished.
1568	11	129	A dry Summer.
1569	12	128	Rebellion in the North.
1570	13	127	Wars with Scotland.
1571	14	126	Earthquake in Herefordshire.
1572	15	125	Massacre in France.
1573	16	124	Earl of Essex goes to Ireland.

1574	17	123	Counterfeit Spirits punished.
1575	18	122	An Earthquake.
1576	19	121	<i>Forbisber's</i> North Voyage.
1577	20	120	Infection at <i>Oxford</i> Assizes.
1578	21	119	A great Snow.
1579	22	118	A curious Lock-Smith.
1580	23	117	Great Earthquake and Blazing-star.
1581	24	116	Three Jesuites Executed.
1582	25	115	New Calendar began.
1583	26	114	Earthquake in <i>Dorsetshire</i> .
1584	27	113	<i>Nantwich</i> burnt.
1585	28	112	Tobacco first used in <i>England</i> .
1586	29	111	<i>Ludgate</i> new built.
1587	30	110	<i>Blackwell-Hall</i> new built.
1588	31	109	<i>Spain's Armado</i> Overthrown.
1589	32	108	Duke of <i>Guise</i> Murthered.
1590	33	107	Blasphemous <i>Hacket</i> Hang'd.
1591	34	106	<i>East-India</i> Company began.
1592	35	105	The <i>Thames</i> almost dry.
1593	36	104	10636 Died of the Plague in <i>London</i> .
1594	37	103	Great Tempest.
1595	38	102	Scarcity of Corn.
1596	39	101	Earl of <i>Essex</i> takes <i>Cádiz</i> in <i>Spain</i> .
1597	40	100	Wheat 14 Shillings a Bushel.
1598	41	99	Great Tempests and Frost.
1599	42	98	Earl of <i>Essex</i> goes to <i>Ireland</i> .
1600	43	97	Embassadors from <i>Russia</i> and <i>Barbary</i> .
1601	44	96	Earl of <i>Essex</i> Beheaded.
1602	45	95	Queen <i>Elizabeth</i> died at <i>Richmond</i> .
1603			K. <i>James</i> the I. began March 24. 1603.
1604	1	94	30578 Died of the Plague in <i>London</i> .
1605	2	93	Peace with <i>Spain</i> .
1606	3	92	Powder Plot.
1607	4	91	King of <i>Denmark</i> came to <i>England</i> .
1608	5	90	<i>Moor-fields</i> Beautified.
1609	6	89	Oath of Allegiance.
1610	7	88	New Exchange in the Strand.
1611	8	87	King of <i>France</i> Murthered.
1612	9	86	<i>Bartholomew Legat</i> , an <i>Arian</i> , burnt.
1613	10	85	Lady <i>Eliz.</i> Married. Prince <i>Henry</i> died.
1614	11	84	Artillery Company revived.

1614	12	83	Middleton's Water.
1615	13	82	Smithfield Paved.
1616	14	81	Charles created Prince of Wales.
1617	15	80	Haidock the sleeping Preacher.
1618	10	79	Sir Walter Rawleigh decollated.
1619	17	78	Queen Anne dies.
1620	18	77	King of Bohemia overthrown.
1621	19	76	Philip III. King of Spain dies. Phil. IV. succeeds.
1622	20	75	Prince Charles goes into Spain.
1623	21	74	Black-Friers Downfal.
1624	22	73	The Bloody Cruelty at Amboyna.
1625			K. Char. I. beg. Mar. 27. 54265 die, Pl. 35417.
1626	2	71	War with Spain and France.
1627	3	70	Ille of Rbees Voyage.
1628	4	69	Duke of Buckingham stabb'd.
1629	5	68	New-England planted.
1630	6	67	King Charles II. born.
1631	7	66	Battle at L. Tilly slain.
1632	8	65	London-Bridge burnt.
1633	9	64	James II. born, Octob. 14.
1634	10	63	Ship-Money first Taxed.
1635	11	62	Old Parr died. Aged 160.
1636	12	61	Dutch take the Spanish Silver Fleet.
1637	13	60	English Liturgy sent into Scotland.
1638	14	59	The Scots National Covenant.
1639	15	58	Dutch beat the Spaniards at Dover.
1640	16	57	The long Parliament began, Novemb. 3.
1641	17	56	The Earl of Strafford beheaded.
1642	18	55	Edge-Hill Fight.
1643	19	54	Newberry first Fight.
1644	20	53	Newberry second Fight.
1645	21	52	Archbishop of Canterbury beheaded.
1646	22	51	Lord Fairfax takes Oxford.
1647	23	50	King taken by Parliament and Army.
1648	24	49	King traiterously Beheaded. King Charles the Second begins Jan. 30.
1649	1	48	Powder-blow in Tower-streets.
1650	2	47	King Charles II. Crowned in Scotland.
1651	3	46	Worcester Fight. Love beheaded.
1652	4	45	Wars with Holland.
1653	5	44	Old and New Parliament dissolved.

1654	6	43	Peace with <i>Holland</i> .
1655	7	42	Wars with <i>Spain</i> .
1656	8	41	Two Tydes in 3 Hours, <i>Octob. 3.</i>
1657	9	40	<i>Mardike</i> taken by the <i>English</i> and <i>French</i> ,
1658	10	39	<i>Cromwel</i> dies.
1659	11	38	Sir <i>Geo. Booth</i> and General <i>Monk</i> for the King.
1660	12	37	King <i>Charles II.</i> joyfully restored.
1661	13	36	King <i>Charles II.</i> Crowned <i>April 23.</i>
1662	14	35	Married to Queen <i>Katherine</i> .
1663	15	34	King and Queen at <i>Windsor</i> .
1664	16	33	Three Blazing-Stars seen.
1665	17	32	97351 die of the Plague 68586.
1666	18	31	13200 Houses burnt in <i>London</i> .
1667	19	30	The <i>Dutch</i> Hostile Treaty.
1668	20	29	E. of <i>Clarendon</i> banish'd. <i>Abr. Cowley</i> died.
1669	21	28	Prince of <i>Tuscany</i> arrived in <i>England</i> .
1670	22	27	Dutchess of <i>Orleance</i> died.
1671	23	26	Dutchess of <i>York</i> , and E. of <i>Manchester</i> died.
1672	24	25	War proclaimed with <i>Holland</i> by <i>English</i> and <i>French</i> . Earl of <i>Sandwich</i> slain.
1673	25	24	Sir <i>Edward Spragg</i> slain at Sea.
1676	28	21	600 Houses burnt in <i>Southwark</i> .
1677	29	20	Prince of <i>Orange</i> married to the Lady <i>Mary</i> .
1678	30	19	Sir <i>Edmundbury Godfrey</i> murdered.
1680	32	17	A great Comet.
1682	34	15	Another Comet.
1684	36	14	A great 13 Weeks Frost, with a Fair kept upon the Frozen <i>Thames</i> .
1685			King <i>James II.</i> began <i>Febr. 6.</i> The King and Queen Crowned <i>April 23.</i>
	1	12	<i>Monmouth</i> landed at <i>Lime</i> , <i>June 11.</i>
	1	12	<i>Monmouth</i> beheaded. <i>July 15:</i>
1688	4	9	King <i>James</i> left the Kingdom in <i>December</i> .
1689			K. <i>William</i> and Q. <i>Mary</i> Crowned <i>April 11.</i>
1694	6	3	Queen <i>Mary</i> dies, <i>Decemb. 28.</i>

*A brief Description of all the Members of
the Body, with their Signification.*

Of the Head.

First, the Head short and round, denotes only to be forgetful and foolish : the Head long, in fashion to the Hammer, to be prudent and wary, and in the fore part of the Head a hollowness, to be wily and sreful : the Head big, doth denote a dull Person, and applied to the Ass : the Head little, to be foolish, and applied to the Dog : the Head mean of bigness, doth argue a good Wit naturally : the Head pinable sharp, to be unshamefac'd and a Boaster.

Of the Forehead.

The Forehead smooth, to be a Flatterer, applied to the fawning Dog : the Forehead big wrinkled, to be bold, applied to the Bull and Lion : a low Forehead to be sad, applied to the Passion : a low Forehead, to be a Flatterer, applied to the Dog : a high Forehead, to be liberal, applied to the Lion : an over wrinkled Forehead, to be unshamefac'd ; and puffed up in the Temples, to be high minded, sreful, and of a rude wit : the Forehead small, to be unapt to learn, unconstant, and applied to the Sow : the Forehead very big, to be slow, and applied to the Ox : the Forehead round, to be of a dull perseverance, sreful, and applied to the Ass ; and being somewhat a plain Forehead,

head, to be circumspect, and applied to the Dog :
a square formed Forehead, to be bold, applied to
the Lion.

Of the Eyes.

The Eyes small and quivering, to be shamefac'd,
and yet a lover ; how much the bigger Eyes, so
much the less malice, yet the more foolishness :
the Eyes thwart writhing, to be deceitful, a ni-
gard, and scful : the Eyes big out, to be foolish,
fearful, faint-hearted, and unshamefac'd : the Eyes
disordered moving, as one while running, ano-
ther while staying, to be rash, disquiet, and trou-
bled in mind, wicked, and a briber : the Eye-lids
quivering, to be fearful, applied to the passion :
the Eye swift moving, with a sharp look, to be
fraudulent, unfaithful, and a thief : the Eyes sted-
fastly looking, to be troubled in mind, and a de-
ceiver : the Eyes situated, as into a length, to be
a deceiver and envious : little bags or bladders
swelling out from the Eyes, to be great Wine-
drinkers, applied to the passion : little bladders
swelling out before the Eyes, to be great sleepers,
and applied to the passion : the Eyes small, to
be faint-hearted, applied to the Als : the Eyes big,
to be slow and tractable, applied to the Dr : the
Eyes hollow standing, to be envious and wicked,
applied to the Ape : the Eyes standing out, to be
foolish, applied to the Ape : the Eyes somewhat
hollow, to be stout of Courage, applied to the Li-
on : the Eyes somewhat big, and a little eminent,
to be gentle, applied to the Dr : the Eyes
very wide open, to be impudent ; the corner of

their Eyes fleshy unto the Nose, joyning, to be malicious: the Eyes of length, to be crafty, and a deceiver: the Eyes big and trembling, to be desirous of Women, applied to the Passion.

Of the Nose.

The Nose round, with a sharpness at the end, to be wavering of Mind, applied to the Bird: the Nose wholly crooked, from the Forehead downward, to be unshamefac'd and unstable, applied to the Raven: the Nose crooked like the Eagles Bill, to be bold, applied to the Eagle: the Nose flat, to be lecherous, and hasty in Wrath: the Nostrils large, to be ireful, applied to be honest and bold: the end of the Nose big, to be desirous of that he seeth, applied to the Ox: the end of the Nose big, and turning up, applied to the Sow: the end of the Nose sharp, to be of a fierce ire, applied to the Dog: the Nose round, being blunt at the end, to be stout, applied to the Lyon.

Of the Ears.

The Ears long and narrow, to be envious: the Ears standing very near the Head, to be a dullard, and sluggish: the Ears hasty, to be a long liver, and quick of hearing: the Ears small, to be a scotter, applied to the Ape: the Ears big, to be a dullard, applied to the Ass: the Ears hanging, to be a fool, applied to the Ass: the Ears of a mean bigness, to be faithful and honest-conditioned: the Ears ober round, to be unapt to learn.

Of the Face.

The Face long, to be unshamefac'd: the Face
small,

small, causes Sweating, to be crafty, lecherous, and a greater Læder; the Face very little and round, to be foolish: the Face long and lean, to be bold, very crooked, long and lean, to be malicious: longer from the Forehead to the Jaws, to be a Liar: narrower from the Jaws unto the Chin, to be envious and contentious: the Face fleshy, to be slow, applied to the Dr.: the Face lean, to be careful and circumspect: the Face very fleshy, to be careful, applied to the Als and Hart: the Face big to be slow, applied to the Dr and Als: a narrow Face to be a niggard: a Countenance looking downward, to be a hypocrite and wicked: the Face to be hollow without any bearing out, to be contentious: like to a drunken Countenance, to be lightly drunk: like to an ireful Countenance, to be ireful, and applied to the appearances: like to the Shamefac'd Countenance, to be Shamefac'd: the Face deformed and awry, to be evil-conditioned.

Of the Lips.

The Lips big, that the upper hangeth down over the nether, to be foolish, applied to the Als: the upper Lip bearing out, that the Gum be Tæen, to be a wrangler and spiteful, applied to the Dog: the Lips thin, hanging the one over the other, to be bold and hardy, applied to the Lyon: the Lips thin and hard, to be ireful, and unapt to learn, applied to the Sow: the Lips thin and soft, to be slow, applied to the Lyon.

Of the Chin.

The Chin round, to be effeminate, applied to the Woman: the under Chin hanging low down, to

to be lecherous : the Chin having a pit at the end, to be a wily person and libidinous : the Chin sharp, to be faithful, applied to the Dog : the Chin small and sharp, to be envious and cruel, applied to the Serpent : the Chin in a manner square, to be honest-conditioned : the Chin long and downward sharp, to be a crafty Fellow.

Of the Beard.

The Beard seemly formed, to be of a good nature, of a natural cause : the Beard unseemly fashioned, to be of an evil nature, of the contrary. The Woman's Beard, to be lecherous : the Woman having no Beard at all, to be honest-conditioned. The Man's Beard over-hairy, to be melancholick, of a natural cause.

Of the colour of the Eyes.

A dark yellow to be honest conditioned, applied to the Lion : and fiery, to be unshamefac'd, yet full of Mirth : variable of colour, to be chearful, applied to the passion ; and shining bright, to be luxurious, applied to the Cock and Raven : the colour red about, to be ireful, applied to the passion : very black, to be fearful, which the property of the colour giveth : black, and yellow of colour, to be honest-conditioned, applied to the comeliness thereof ; gray or white, to be chearful, which the property of the colour giveth.

The colour of the Face.

The cheeks and nose of the libers redness, to be most digested : the colour red above, to be shamefac'd, applied to the passion : the cheeks red above, to be lovers of Wine, applied to the passion.

The

The Colour of the Breast.

Of a fierce colour, to be ireful, applied to the Passion.

The Colour of the whole Body.

A very pale colour (except it be a Sicknes) to be fearful, applied to the Passion: of a honey colour, to be sluggish, of a natural cause: of a fiery colour, to be long angry, hard to be pleased: very furious, and pale, not proceeding of overmuch study, to be vicious and wicked: very black of colour, to be fearful of Courage, applied to the Black-a-moor: very white, to be fearful, applied to the Woman: smartish of colour, to be meanly strong: yellow of colour, to be honest-conditioned, applied to the Lion: very red, or ruddy, to be wisely and ingenious, applied to the Wolf.

Of the Teeth.

The Teeth hid and broad, to be sharp-witted, one of a dull capacity and lascivious, applied to the Ox and Ass: the sharp Teeth, if they be long and fast, bearing outward, to be a great feeder, ireful and wicked, applied to the Dog and Bear.

Of the Voice.

The Voice small, soft, and broken, to be fearful, applied to the Woman: big and high, to be ireful, applied to the Mastiff Dog: a soft Voice without reaching, to be gentle, applied to the Sheep: the Voice small and loud, to be ireful, applied to the Goat: the Voice loud and big, to be injurious, applied to the Ass: the beginning big, and ending small, to be ireful, applied to such which Cry out, and to the crying of an Ox.

Of the Neck.

The Neck short, to be witty, applied to the Wolf and Cat: such sufficient strong about the knot or joint of the Neck, are witty, and of a good Capacity: such are weak, to be dullards: the Neck big, to be strong, applied to the Man: the Neck slender, applied to the woman: big and fleshy, to be ireful, applied to the Lyon: long and small, to be fearful, applied to the Hart.

Of the Breast.

The Breast without hair, to be unshamefast, or fearful applied to the Woman: very fleshy, to be unapt to learn: the space from the Throat-boal to the bottom of the breast, longer than from the bottom of the breast unto the navel of the belly, to be of a witty and good capacity: the Paps fat and hanging down in Men, to be weak and effeminate; a big piece of flesh bearing out of the left side of the Breast, in the form of a Leeks head, or knot sprung up, and that there be one or many hairs grown on it, it is then an argument of honour and riches, Ptolomy writeth: the Breast big and well fashioned, to be strong, applied to the Man: the Breast large, and well compact, to be strong, applied to the Lyon, hairy on the Breast, to be unconstant and bold, applied to the Birds.

Of the Shoulders.

The Shoulders sharp, to be deceitful: the Shoulders broad, to be strong, of a good capacity, but narrow, to be a dullard: the Shoulders evil-fashioned,

to be weak ; well compounded, to be Liberal ; weak compounded and bearing up thin, to be a Piggard.

Of the Stomach.

The Belly small, to be of good capacity ; much hairy from the nabel downward, to be full of words, applied to the Birds : much fat about the Stomach, to be strong, otherwise weak ; the Belly bearing out big, to be a great feeder.

Of the Back.

The Back crooked, to be a Piggard, ill-conditioned, and equally formed, to be of a good nature ; the Back narrow, weak ; the Back big, to be strong ; the Back large, to be strong and high-minded.

Of the Arms.

The Arms hairy, to be unconstant and lecherous, applied to the Birds ; the Arms very long, to be strong, bold, honest, and gentle ; the Arms short, to be a procurer of discord, and lecherous.

Of the Hands.

The Hands small, to be unconstant and willie ; the Palms of the Hands, unto the Wrists, broad, and narrow upward, to be a Rotor in his first Age ; the Hands short and very big, to be rude and a dullard ; the Hands fat, with the Fingers, like to be a Thief.

Of the Nails of the Fingers.

The Nails very short, to be wicked, applied to the property ; the Nails small and crooked, to be a greedy Catcher, applied to the Hawk ; the Nails very little, to be a crafty Beguiler ; the white piths of the Nails, to be wealthy, and to have

have many Friends ; the black pyicks in the Nails, to be hated, applied to the natural cause ; the Nails long, smooth, thin, white, reddish, clear withal, to be witty and of a good capacity ; the Nails narrow and long, to be cruel and fierce ; the Nails rough and round, prone to the Veneral Act, applied to the property.

Of the Nails of the Toes.

The Nails thin and well coloured, to be honest-conditioned and witty ; the Toes joyning close together, to be fearful, applied to the Quail ; the Toes and Nails crooked, to be anshametic'd, applied to the Birds.

Of the Navel.

The Stomach from the Navel to the Breast fleshy, to be wicked, after Ptolomy ; the same sparse, soft, well compact, to be stout and high-minded ; the sharp large, from the bottom of the Breast to the Navel, to be dull of capacity, and a greater feeder, applied to the natural cause ; the space equal, to be witty and honest-conditioned, applied to the natural cause.

Of the Ribs.

The Ribs filled about, as they were blown up, to be full of words, and foolish, applied to the Dr and Frog ; the Person well ribbed, to be strong, applied to the Male kind ; the Ribs narrow, and weak compounded, to be weak, applied to the Female kind.

Of the Loins and Hypochondria.

The Hypochondria thin and fat, to be fearful, applied to the Frog ; the Hypochondria fleshy,
unapt

unapt to be taught; the Person well joyned, to be a lover of hunting of wild Beasts, applied to the Lion and the Dog.

Of the Haunches and Hips.

The Hips well sinewed, to be strong, applied to the Male kind; the Hips fleshy, to be weak, applied to the Woman; the Bones of the Haunches bearing outward, to be strong, applied to the Male kind; the Bones of the Haunches slender, to be fearful and weak, applied to the Woman.

Of the Pecten.

The Pecten very thin of Hair, to be chaste, applied to the natural cause; the Pecten very hairy, to be libidinous, yet prosperous, applied to the natural cause.

Of the Buttocks.

The Buttocks dried in flesh, to the Evil, applied to the Dr; the Buttocks sharp and bony, to be strong, applied to the Male kind; the Buttocks fat and fleshy, to be weak, applied to the Woman.

Of the Legs.

The Legs slender, to be dull of capacity, (yet this falleth often in the learned Students :) the Calves very big, bearing out, to be sluggish and rude manner'd; the Calves meanly big formed, to be witty and honest-conditioned; the Legs big sinewed and brayoned, to be strong, applied to the Male kind; small sinewed, to be libidinous, applied to the Birds; the Legs big and ill-fashioned, to be unshamefac'd; the Calves of the Legs big, to be an ill-manner'd Person; the Calves soft, to be Effeminate.

Of the Knees.

The Knees bending forward, to be effeminate, applied to the Woman; the Knees fat, to be fearful, yet liberal; the Knees lean, to be strong and hardy: the Knees big, to be an effeminate Person, applied to the excessive appearance of them; the Knees slender, to be fearful, applied to the excessive appearance of them.

Of the Ancks.

The Anckles broad, to be strong, applied to the natural cause; the parts about the Anckles over-fleshy, to be foolish, applied to the property; the Heels slender or thin, to be fearful, applied to the property and condition of them; the Anckles strong sinewed and browned to be strong, applied to the Male-kind; the Anckle much fleshy, to be weak, applied to the Woman.

Of the Feet.

The Feet thick and short, to be weak; of the natural cause; the Feet slender, short, to be wicked, of the natural cause; the Feet fleshy and hard, to be a dullard; the Feet small and fair formed, to be a Fornicator, applied to the property of the Nose; the Feet much hairy, to be lecherous and bold, applied to the natural cause; the Feet naked of hair, to be weak of strength and courage, of the natural cause; the Feet weak sinewed and browned, to be strong, applied to the Male-kind; the Feet weak sinewed and small, to be effeminate, applied to the Woman; the inner-part of the Soles of the Feet not hollow, but so filled with flesh, that they
make

make no hollownes at all in the step on the ground, is denoted to be crafty, applied to the natural cause; the Feet big and fleshy, to be foolish, applied to the natural cause.

Of the Hairiness of the Parts.

The Back very hairy, to be cruel, applied to the Beasts; the Neck behind hairy, to be liberal and stout, applied to the Lyon; the hair of the Eyebrows growing downwards towards the Nose, and spreading upwards unto the Temples, to be foolish, applied to the Sow; the hair of the Eyebrows joyn'd together, to be a sad Person, applied to the passion; the hairs of the Head standing straight up, to be fearful, applied to the passion; the hair of the Head very crisped, applied to the Moors; the hairs to be crisped at the end, to be strong and bold, applied to the Lyon; the hairs of the Head plain, to be simple; much hair of the Head, and thick, to be evil-conditioned; the Legs hairy, to be venerous, applied to the Goat; the Brest and Belly very hairy, to be unconstant, applied to the Birds; the Shoulders very hairy, to be the like unconstant.

Of the Going and Moving.

The Person going with his Feet and Knees turning in, to be weak, applied to the Alderman; the Stulking, writhing, or wrinking the Body hither, thither, to be a flatterer, like the fawning Dog; leaning on the right side in the going, to be a Cynick, applied to the excessive appearances; the Eyes quick moving, to be greedy, and quick catchers, applied to the Hawk; the Eyes quick and

often moving with a steadiness of the body, to be witty, and of a ready understanding, apply'd to the condition of the passion. The pace slow and long, to be witty, yet weak: The pace long and quick, to be long, yet foolish. The pace short and quick, to be foolish, and weak of strength. The shoulders bending forward in going, to be high-minded.

Of the Personage and Stature.

Such as are high of Personage, of a hot and dry quality, to be witty and ready to conceive: Big of Personage, and of a cold and moist quality, to be dull of capacity, of the contrary cause: The Personage evil fashioned and tall of stature, to be dull of capacity, and evil conditioned, apply'd to the form: The person of a comely Personage, and mean of stature, to be witty and honest conditioned, apply'd to the natural cause: Such as are of a very small Personage to be quick-witted, and prompt in attaining any matter of the natural cause: Such as are very big of Personage, of dull capacity, and thereof hardly conceiving, of the contrary cause, after Aristotle: Small of Personage, and of a hot and dry quality, cholerick, to be apt, readily to conceive, and to judge or discern any matter rightly: Small of Personage, and a cold and moist quality, to be apt to conceive, and readily to discern, of the contrary cause.

The

The Signification of MOLES.

If the Man shall have a Mole on the place right against the Heart, it doth denote him undoubtedly to be Wicked.

If a Woman shall have a Mole on the left Breast, then pronounce the same Judgment as of the Man.

If a Mole be seen on the Man or Womans Belly, doth demonstrate that he or she shall be a great feeder or Glutton.

If a Mole in either Man or Woman, shall appear on the place right against the Spleen, doth signifie that he or she shall be much passionated, and oftentimes Sick.

If either Man or Woman shall have a Mole in the bottom of the Belly, doth argue much debility, and to be often Sick.

If a Mole either in Man or Woman shall be seen near the privy place, denotes unspeakable debility, and unsatiate co-acting.

If a Man or Woman hath a Mole on the 23 u. 2 rp2. 2 he in 2 m. it self, argueth the begetting of Male Children, and the Woman female Children.

If a Mole shall appear on that Party, about 33 u. 3. rp2. be in 2 m. in the Man or Woman, denoteth great encrease of Riches.

If a Man shall have a Mole on the Knee, he shall then certainly obtain a comely and wealthy Wife.

And if that the Woman shall have a Mole on the right Knee, signifieth her to be honest and vertuous; if on the left, then she shall enjoy many Children.

If a Man shall have a Mole on the Ankle of the Foot, it denoteth that he shall take upon him the Woman's part.

If a Woman have a Mole on the Ankle, she shall take upon her the Man's part.

If the Man or Woman shall have a Mole on the Foot, it denoteth good luck, and enjoyment of many Children.

Likewise (this is to be very much obserbed) That the noles of Moles seen on the right side, either of Man or Woman, euenmore denoteth honesty and great store of Riches; but on the left side, to be harm'd with Calamities, and continually poor.

If a Man shall have a Mole on the Forehead, both bindicate that he shall possess much Wealth and Riches.

The Woman habing a Mole on the Forehead, demonstrates that she shall either govern, or else come to an high Dignity.

If a Man shall have a Mole about the ober-brow, that both argue that he shall couple and joyne in marriage, both with honest, wealthy, and vertuous Women.

If a Woman have a Mole in the same place, it both denote that she shall joyne in Marriage both with a rich, fair, and comely Person.

If the Man shall have a Mole on the ober-brow, then

then let such a Person refrain from Marriage altogether, or all his life-time: for that such a Person (if he marry) shall have five Wives in his life-time.

Also the Woman having a Mole in the same place, to have so many Husbands (as the Man hath Wives) in her life-time. Melampus writeth.

If a Man have a Mole on the Nose, somewhat ruddy, and another the like in the pryby place, doth vindicate that such a Person is overmuch given to the Veneral Act.

Also the like Mole seen either on the nose or eye of the Woman, and that she hath the like on the pryby place, doth signifie the same that is before spoken of the Man.

If a Man shall have a Mole oberthwart the nose, doth denote that he shall wander hither or thither, through Countries and Cities.

A Mole the like standing on the Woman's nose, doth portend that she shall travel on foot through sundry Countries, and that she hath the like Mole besides on the pryby-place.

If a Man have a Mole on the gullet or throat, doth demonstrate that he shall become very Rich.

If the Woman hath a Mole on the nether Jaw, doth vindicate that she shall lead her Life in sorrow and pain of the Body, because she hath that within her Body which shall hinder her from the attaining and bearing of Children: If a Man shall have the form of a Mole on his Tongue, doth demonstrate that he shall marry with a rich and beautiful woman.

If either Man or Woman shall have a Mole on

any of the Lips, doth portend that he or she be a great feeder and a Glutton.

If a Man shall have a Mole on the Chin, doth argue that he shall be Rich both in the substance of Money and Possession.

Also a Woman having a Mole on the same place, doth vindicate that she shall come to the like Wealth as the Man, and that she hath besides the same, like a Mole aloft, or against the Mill.

If a Man shall have a Mole in any of the Ears, doth argue that he shall be rich and much revered and spoken of.

If the Woman shall have the same, and that in the like place, doth denote the same good hap and fortune to her; and that besides she hath the like Mole placed on the Thigh or Hamis.

If the Man shall have a Mole on the Neck, doth promise that he shall become very rich.

If the Woman have a Mole in the same place, doth vindicate that the same fortune and wealth shall ensue unto her.

If the Man shall have a Mole in a manner behind the Neck, doth demonstrate that he shall be beheaded, except God (through earnest Prayer) prevent the same.

If as well the Man as the Woman shall have a Mole on the Loins, doth demonstrate a weak and poor Kindred, and to be always needy.

If on the Shoulders of the Man shall be seen a Mole, doth signifie Imprisonment, and sorrow of the Mind.

If the Man shall have (as is abovesaid) a Mole
on

on the Throat, it doth promise that he shall marry both with a beautiful and rich Woman.

If a Woman shall have a Mole on the same place, doth signifie that she shall also marry both with a wealthy, and very fair, or comely Man.

If either in the Man or Womans Hand shall a Mole appear, doth denote the prosperous good luck, and enjoyment of Children.

If either the Man or Woman shall have a Mole on the Breast, doth threaten that he or she shall be much harmed by Poverty.

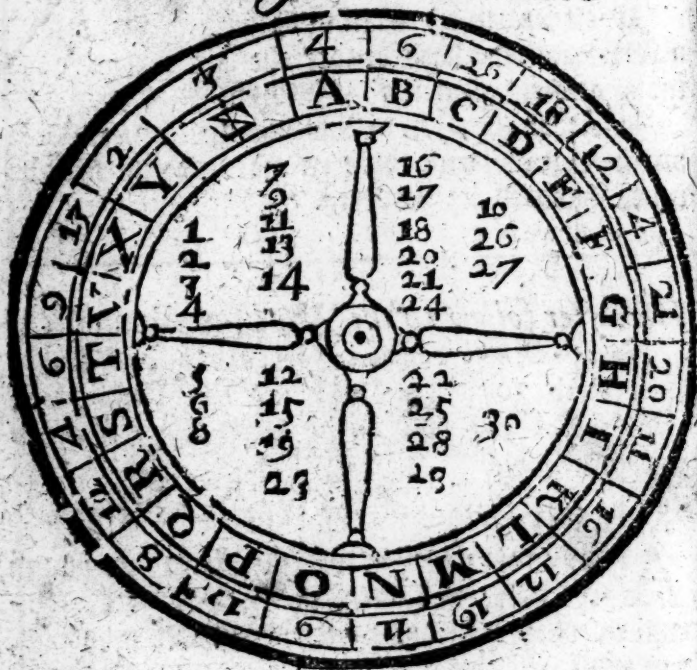
Hereafter followeth the Wheel of FORTUNE, approved and confirmed by Science and Reason of Pythagoras, the most excellent Philosopher; by which you may know most things that you can demand.

The Description of the Wheel of Fortune.

AND to the end you may the better understand the Wheel of Pythagoras, and the Resolution of the Questions which you would propound, you must first chuse a Number as you best fancy, so that it exceeds not 30. This done, take the Number of the Day, as you shall find set down, and take the Number of the Circle of the Wheel which is over the Letters, which Letters must be the beginning of your Name, then gather the Numbers into one sum, which you must divide by 30; and what remains look in the Body of the Wheel for, and if you find it in the upper

part of the Wheel it will come to pass, if in the
nether, the contrary.

Pithagores Wheele



Also, to know if one shall enjoy their Love,
or no, take the number of the first Letter of your
Name, the number of the Planet, and of the
day of the Week, all these put together, and di-
vide them by 30, if it be above, it will come to
your Mind, and if below, to the contrary; and
find that number, in the which exceed not 30.

The Chances or Demands which may be made or propounded in the Wheel of Fortune.

1. **W**Hether you shall obtain the Favour of the Person you desire?
2. Whether your Master shall attain to the Preferment he desireth?
3. If you shall have the Favour of a Prince as you desire?
4. If the Prince shall take the Town Besieged?
5. Which of the two Princes which make War the one against the other, shall have the Victory?
6. Whether there shall be any great Feat of Arms done in the Camp or not?
7. If there shall be a Peace between 2 Princes?
8. If a Captain shall be in great Favour with the Lord he serveth?
9. If a Captain be Valiant, or not?
10. If a Horse shall win the Race?
11. If a Prisoner shall come out of Prison?
12. If a sick Person shall amend?
13. If the Sicknesse shall be long or short?
14. If the Suit in Law shall be judged to your profit?
15. If you shall have your Heart's desire, or not?
16. If you shall have a Child by your Wife or Leman?
17. If a Woman with Child shall have a Son or Daughter?
18. If a Child shall be Fortunate or Unfortunate in the VVorld?
19. If a Thing stolen will be recovered again?
20. If

20. If it shall be a plentiful Year?
21. If it be good to take a Voyage in hand?
22. If it be good to occupy Merchandize?
23. If it be good to take a Wife?
24. If a Friend's Ship shall take good Effect?
25. If a Man shall be fortunate in his House?
26. If a Person shall be always Rich or Poor?

And thus you may do of all other Demands whercof you would be resolved.

And to the end you may the better understand this Wheel of Pythagoras, and the Resolution of the Demand which ye would propound, you must first of all chuse you a Number, what you list, at your discretion, as 12, 13, 15, or any other Number, more or less: This being done, take the Number of the Day, as you shall find hereafter; all set in order, and then take the Number which ye shall find in the Wheel upon the first Letter of your Name. As for Example: If your Name be Anthony, you must take A. and the Number which is over it; all which things you shall find put in order in the Wheel, and gather all those Numbers into one summe, which ye shall divide by 30, reserving the rest: As for Example; If your total Number do amount to 134, divide that by 30, and there will 14 remain, which Number you must search in the Wheel, and if you find it in the upper half, your matter shall spend well, and if it be in the nether half, it shall be evil: And thus may you know all that you desire to know.

And if you would know whether you shall enjoy your Love, or not, take the Number of the first Letter

ter of your Name, the Number of the Planet, and of the Day of the Week, and all these Numbers ye shall put together, and then divide them by 30, as you did before, and take your remainder, and seek in the Wheel, and you shall find it; and then if it be in the upper half, you shall have your Request, and if in the nether part, it is contrary.

And thus you may do of all other things which you would know; you must consider that the numbers in the Wheel pass not 30, as you shall find them beginning with 1, 2, 3, and 4, consequently to 30. In the Wheel you may see.

An Alphabet to know which of the Two that fight, or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
13	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z	
13	9	8	2	6	6	4	

For to understand and practice this Alphabet rightly, you must first know the proper Names of the Parties which are to fight, or go to Law one against the other; then with the same Names in Latin, in the Nominative Case singular, observing the Orthography, and according to the Alphabet, joyn unto each Letter of the same Names, the number unto him appertaining following

following the portraiture here before-written, and summe the said numbers together, that is to say, each man by himself; and when ye have put them all together, divide them by 9, and that which remaineth on the one part and on the other, the division being made, you shall, no doubt, readily find it. After this, behold the Rules which follow; whereby you may know what shall happen to the one and the other: and if it fortune that in the dividing the whole by 9, there remain nothing, you must take the last number of 9, for that must then serve in this purpose, as you shall hereafter know more at large by experience.

It doth not chance once in a thousand times, that two persons which go to fight, or go to Law one against the other, should be of one very name; therefore look to know their true names: And to the end that you may the better understand this Rule, put the case that Peter and Paul should fight one against the other, if you do then examine that which is said before, you shall know the thing that will happen: Yet must you know that God is Governour and Disposer of all things, and can change and alter them at his pleasure; but we speak according to the Influence and Course of the Stars: And here,

P 13	} makes seven times nine.	P 13	} makes 4 times nine.
E 22 67		A 1 37	
T 8		U 2	
R 13		L 10	
U 2	} resteth 4.	U 2	} rests 1.
S 9		S 9	
Summ 67.		Summ 37.	And

And so by this Example is shewed unto you the Names, the Numbers, and the Summs of them, with their Divisions, by 9. So that they being divided and summed, there resteth 4 to Peter, and 1 to Paul.

The Table following, sheweth which of the Persons shall be Conqueror, according to the Rule going before.

1	The Con- queror is of	3	5	7	9
2		1	4	6	8
3		2	5	7	9
4		1	3	6	8
5		2	4	7	9
6		1	3	5	8
7		2	4	6	8
9		1	3	5	7
8		2	4	6	8

To know whether a Person do tell the Truth or not.

You must write his or her Name in Latin, that you would prove this practice by, and likewise the Name of that day they told you the Tale, and unto each of these Letters the Number thereunto belonging, as you shall see by the Alphabet following, and put all those Numbers into one total Summ, and add thereunto 26, and then divide the whole total Summ by 7, and then if the remainder be even, the Person hath not told you the Truth; but if it be uneven, they have told you the truth.

following the portraiture here before-written, and summe the said numbers together, that is to say, each man by himself; and when ye have put them all together, divide them by 9, and that which remaineth on the one part and on the other, the division being made, you shall, no doubt, readily find it. After this, behold the Rules which follow; whereby you may know what shall happen to the one and the other: and if it fortune that in the dividing the whole by 9, there remain nothing, you must take the last number of 9, for that must then serve in this purpose, as you shall hereafter know more at large by experience.

It doth not chance once in a thousand times, that two persons which go to fight, or go to Law one against the other, should be of one very name; therefore look to know their true names: And to the end that you may the better understand this Rule, put the case that Peter and Paul should fight one against the other, if you do then examine that which is said before, you shall know the thing that will happen: Yet must you know that God is Governour and Disposer of all things, and can change and alter them at his pleasure; but we speak according to the Influence and Course of the Stars: And here,

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The Table following, sheweth which of the Persons shall be Conqueror, according to the Rule going before.

1	The Con- queror is of	3	5	7	9
2		1	1	0	8
3		2	5	7	9
4		1	3	6	8
5		2	4	7	9
6		1	3	5	8
7		2	4	6	8
9		1	3	5	7
8		2	4	6	8

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A	B	C	D	E	F	G
10	2	20	4	14	6	16
I	K	L	M	N	O	P
18	11	11	12	4	14	6
R	S	T	V	X	Y	Z
8	18	10	2	2	4	14

To know whether the Husband or Wife shall die first.

To know and understand the Resolution of this Question, you must write the proper Names both of the Man and the Woman in Latin, and put to each Letter in them, the Number of it belonging, as you found it in the Alphabet before; and putting all these Numbers into the total Summ, divide them by 7, and then if the remainder be even, the Woman shall die first; and if it be uneven, the Man shall die first.

To know, if a Woman be with Child, whether she shall have a Boy or a Girl.

Write the proper Names of the Father and Mother, and of the Month that she conceived with Child, and adding likewise all the Numbers of those Letters together, divide them by 7, and then if the remainder be even, it will be a Girl; if uneven, it will be a Boy.

To know if a Child new-born shall live or die.

Write the proper Names of the Father, and of the Mother, and of the Day that the Child was born,

born, and put to each Letter his Number, as ye
 said before, and unto the total Summ, being col-
 lected together, put 25, and then divide the whole
 total by 7, and then if the remainder be even,
 the Child shall die by and by 0, and if it be un-
 even it shall live.

To know whether a Wife be Honest,
 or Dishonest.

Write the Name of the Wife, and of the Mo-
 ther, and put the Number unto each Letter, as is
 aforesaid, and unto the total Summ put 15, and
 divide it by 9, and then if the remainder be une-
 ven, she is dishonest.

You must gently write the proper Name in La-
 tin, according to the true Orthography.

To know what Planet hath Dominion in the
 Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	0	20	0	40	50	60	70
I	K	L	M	N	O	P	Q
80	9	100	200	200	400	500	
R	S	T	V	X	Y	Z	

Take the Numbers of every Letter of the pro-
 per Names in Latin, of the Party you desire to
 know, and of his or her Father or Mother, by the
 Alphabet abovesaid, then add all the said Num-
 bers into one total Summ; then divide the same
 by

by 9, and then if one or four remain, it sheweth the Planet \odot to have dominion. If 2 or 7, the ν . If 3, γ . If 5, φ . If 6, δ . If 8, ζ . If 9, δ . In like manner is known under which of the 12 Celestial Signs any Person is born: To try the same, sum together the Persons Names, his Father and Mothers Names aforesaid, and divide the same totally by 12, then if 1 remain, it signifies Ω . If 2, π . 3. η . 4. ζ . 5. δ . 6. φ . 7. γ . 8. ν . 9. μ . 10. ψ . 11. κ . 12. Π .

The Number of the Planets and their Characters.

55. Saturnus. \hbar	78. Jupiter. γ	39. Mars. δ	34. Sol. \odot .	45. Venus. φ .
	114. Mercurius. φ		45. Luna. ν	

The Number of the Days in the Week.

106. Sunday, \odot	51. Monday, ν	52. Tuesday, δ	103. Wednesday, φ
	31. Thursday, γ	68. Friday, φ	45. Saturday, \hbar

Fairs

FAIRS.

The Names of the Principal FAIRS in England and Wales, together set forth; with the Month, Day and Place where they be kept, more largely than heretofore.

Fairs in January.

The 3 at Warrington. 5 Bickerford in Lancashire. The 6 Salisbury, at Bristow, at Warrington. The 25 at Bristow, at Churching-ford, Gabelend. The 31 Wandisfel.

Fairs in February.

The 1 day at Bromley in Lancashire. 2 at Bath, at Bickelworth, at Bugworth, at Farringdon, at Coddemew, Linn, Saidon, Reading, Beckfield, the Wizes in Wiltshire, White-land. 3 at Bockgrove, at Bymely. 6 at Stratford for all kindes of Merchandize, without Arrests. 8 at Targaron. 9 at Landaff. 14 at Dundle in Northamptonsh. Eversham. 24 at Baldock, Bourn, from Henly upon Thames, Higham-ferries, Tewksbury, Uppingham, Walden. 25 at Stratford, an Horse fair.

Fairs in March.

The 1 at Landbg, Langerbella, Madin, 3 at Bymwellbacks in Norfolk. 4 at Bedford, Oakham. 8 at Targaron. 12 at Spalord, Bram.

Stratford Sudbury, Woodburn, Wrexham, Bodam
and Allom in Norfolk. 13 at Wye, Bodwin in
Cornwal, and Mounthowen. 17 at Patrington.
18 at Sturbridge. 29 at Silsbury, Durham. The
24 at Lanerchenith. 25 at St. Albans, Ashwell
in Hertfordshire, Burton, Cardigen, Cardwalden
in Essex, Huntington, S. Jones in Worcester. Mal-
den, Malpas, Newcastle, Northampton, at Onay
in Buckinghamshire, Woodstock, at great Charte.
The 30 at Halmesbury.

Fairs in April.

The 2 day at Hitchin, Northfleet, Rochford.
4 at Leek in Staffordsh. 5 at Wallingford. 7 at
Darby. 9 at Billingsworth. 22 at Stratford. 23 at
Amptil, Bewdly, Bowton, Bilstock, Bilson-bury
in Lancashire, Cattlecombs, Charing, Chichester,
Engfield in Suffex, Gilsford, Bishops-hatfield,
Hunningham, Ipswich, Kilborough, Lonquer,
Northampton, Rutley in Suffex, St. Bombs,
Sahidgeworth, Tamworth, Wilton, Wrotham,
Kilborough, Arden in Norfolk, Saplan in Hert-
fordsh. 25 at Bourn in Lincolnsh. Buckingham,
Cain in Wilts. Cliff in Suffex, Colebrook, Dun-
mow in Essex, Darby, Janings in Buckinghamsh.
Oakham, Otterster, Winchcomb. 26 at Terder-
den in Kent, at Cleve.

Fairs in May.

The 1 at Andover, Bickhil, Blackburn in
Lancash. Chelmsford, Congreton in Cheshire,
Fockingham, Gughwel, Kimar, Leighton,
Leicester, Litchfield, Larrissent, Louth, Mald-
ston, Deestry in Shropsh. Perin, Philipsnoxon,
Ponbridge, Reading, Rippon, Standsted, Stob-
the

The Old, Stocknailland, Turfod in the Clay,
 Ask, Barberel, Warwick, Wendover, Worsle-
 worth. 2 at Poultheley in Carmarthensh. 3 at
 Abergavenny, Ashboyn-peak, Arundel, Bainsyard,
 Bala, Cherley near Datlands, Chipnam, Church-
 wretton in Shropsh. Cowbridge in Glamorgansh.
 Darby, Denby, Elstow by Bedfordsh. Hunning-
 ham, Merchir, Mounron, Poncaton, Radersfield,
 Ratsdale in Lancash, Tidnel, Waltham-abbey,
 Thetford in Norf. 25 at Merchenleth in Mount-
 gomerysh. 6 at Almsbury, Bay, Knighton. 7 at
 Bath, Beverly, Hanslop, Hewton in Lancash.
 Harsbury, Orford, Stratford upon Avon. 8 at
 Maidstone. 10 Ashburn in the Peak. 11 Dun-
 stable. 12 at Gyys thozock in Essex. 13 at Bala
 in Meriton. 15 at Welshpoolle in Montgomerysh.
 16 at Llangartannagge in Cardigaes hiro 19 at
 Hayfield, Oehil, Rochester, Willow. 20 Halmi-
 bury. 25 Blackburn. 29 at Crambock 31 Perthore.

Fairs in June.

The 3 at Alesbury. 9 at Maidston. 11 at Holt,
 Kintwillgate in Carmarthensh. Lanibithet, Lar-
 wist, Landinaladoz, Harfield, Newborough, New-
 castle in Elm, Oakham, Willington, Newport-
 pannel, Skipton upon Grew, Bremwell in
 Norfolk. 13 at Newton in Redwen, Montgomi.
 14 at Bangor. The 15 at Wizes, Perthore. 16 at
 Bealsh, Newport. 17 at Hadstock Higham fer-
 ries, Alanigrossing, Towgreen. 19 at Bridg-
 north 21 at Stradmerick. 22 at St. Albans,
 Shrewsbury, Durham, Darby. 23 at Barnet,
 Castle-bidien, Dalgelly. The 24 at Ashburn,
 St. Anns, Atokinborough, Debdford, Bedle,

Beberly, Bishops-castle, Broughton-green, Brol-
 worth, Brecknock, Bromsgröbe, Cambridge, Col-
 chester, Crambok, Croydon, Farnham Gloucester,
 Halifax, Hartford, Harston, Hoxham, Hurst, King-
 ston, War, Kitcham, Lund, Lantash. Lester, Lin-
 coln, Ludlow, Penisley, Pexton, Redding, Rum-
 ford, Shaftsbury, Stratstock, Tunbridge, Wake-
 field, Wenlock, Westchester, Windsor, Wormster,
 York. 26 at Porchop. 27 at Burton upon Trent,
 Follstone, Landegain. 28 at Belcozn, Machelenth,
 St. Pompes, Kewston. 29 Ashwel, Barkhamstead,
 Bennington, Bala, Babalance, Bolton, Bromly,
 Buckingham, Buntingford, Cardist, Corgange,
 Dredoon, Holdsworth, Hoxndon, Huddersfield, Lew-
 en, Knotsford, Lemster, Lamorgon, Landeber,
 Mansfield, Marlborough, Peterfield, Ponsstephen,
 Barstrange, Sennock, Mountsorrel. Mountsil,
 Dney, Peterborough, Southam, Stafford, Stock-
 worth, Sudbury, Tloxock, Grays, Upton, Tring
 at Wem, Westminster, Wirney, Wolberhampton,
 Woodhurst, York. 30 Hatfield.

Fairs in July.

The 2 day at Haston underline, at Congerton,
 three days at Huntington, at Rickman's worth,
 Smeath, Swernsey, Woinbozn. 3 Haberson.
 5 at Burton upon Trent. 6 at Haberhul, Lambi-
 ther. Lanselas. 7 at Albidge, Burntwood, Chip-
 pingnoton, Castlemain, Chappelfresh, Cant'r-
 bury, Denbigh, Emkin, Habersford, Rickford,
 Shillford, Swerton, Tenbury, Tesbarnick,
 Wizes, Uppingham. 11 at Lidde, Parthey. 13 at
 Foddington. 15 at Gantthead, Pinchback. 17 at
 Eubenge, Beasley, Kelmes, Lak, Mantvillang.

20 at Winchcomb, Ankerton, Barkway, Bacrly,
 Boulton, Bowlen, Catellly, Chinnock, Coolige,
 Alanbithener, Reath, St. Margarets, Odiham,
 Lembie, Urbridge, Woodstock. 21 at Bainards-
 Castle, Buttlefield, Bickelworth, Billoycay, Red-
 burn, Bridgenorth, Broughton, Bold, Clitheral,
 Colchester. 22 Eekleton, Kelwitche, Kilmolton,
 Kingston, Maudlenhill, Hey, Harborough, New-
 ark upon Trent, Norwich Ch. Ponterly, Kid-
 wellly, Rocking, Stonytradford, Stokesbury,
 Turchury, Witteral, Withgrige, Wadrland, Wern.
 23 Carnarben, Cheston. 25 Abbinton, Ashwel,
 Aldergam, Baldock, Barkhamstead, Bilson, Bo-
 stone, Bistowre, Bissol, Bromgrobe, Bromly,
 Broadoke, Buntingford, Camden, Cavel, Jago,
 Chichester, Chishol, Darby, Doncaster, Dover, Dud-
 ly, Erith, Hatfield, St. James, London, St James
 by Northampton, Ipswich, Kingston, Lille, Rea-
 ding, Richmond in the North, Rolis, Saffron-
 walden, Rhastnal, Skipton, Stamford, Stock-
 pool, Stone, Themble-green, at Thichham, Trap-
 stone, Tilbury, Trowbridge, Walden, Warring-
 ton, Wetherby, Wigmore. 28 Ashwel, Canter-
 bury, Chappel-Frith, Northam. 30 Stafford.

Fairs in August.

The 1 day at Bath, Bedford, Chepstow, Dun-
 stable, St. Edes, Exeter, Feberham, Flint, Hey,
 Hosenay, Kaermarthen, Keargwilly, Lantrent,
 Ulatwin, Ludford, Loughborough, Mahing,
 Newton in Lancashire, Newcastle upon Trent,
 Northem-church, Rummy, Shrewsbury, Sel-
 born, Selby, Tharstead, Wisbith, Pellant, and also
 at the City of York. The 4 day at Radnor and

at Linton. 10 Abchurch, Banbury, Blackmore,
 Bowdin, Blandford, Chidly, Chozely, Cropley,
 Disfrindiswich, Doncaster, Farnham, Fodisham,
 Culsea, Harley, Hawkhurst, Horncastle, Hunger-
 ford, Kennow, Kentwingal, Kilgarton, Ludlow,
 Marras, Melton-mowbray, Mearworth, New-
 borough, Dundle, Rugby, Sedole, Sherborn, To-
 ceier, Waltham-abbey, Walden, Weydon, Worm-
 ster, Winklow. 15 S. Albons, Bolton, Cambridge,
 Carlisle, Cardigan, Tilborough, Good-hurst, Hinck-
 ley, Huintinton, Laleon, Marlborough, Newin,
 Northampton, Newport in Monmouth, Preston,
 Ralsardargwy, Lofs, Stow in Lincolnsh. Stroud
 Swanly, Tutbury, Wakefield, Whitlark, Pmi-
 nith. 25 at Aberconhey, Aborough, Ashby-de-
 la-zouch, Beggars-bush, Bymly-flag, Bridge-
 stock, Chozely, Cropley, Crowland, Dover, Dar-
 ington, Gimby, Harewood, Kidderminster, Lon-
 don, Montgomery, Monmouth, Nantwich, Nor-
 thallerton, Norwich, Oxford, Sudbury, Tukes-
 bury, Tuddinton, Warford. 28 Ashford, Dain-
 try, Sturbidge, Wan, Talizan-green, Welshpool.
 29 at Brecknock, Colby, Carmarthen, Kaerwis,
 Oakham, Warford.

Fairs in September.

The 1 day at Chappel-Albe, St. Giles, Peath,
 7 at Ware, Woodbury-hill. 8 Atherston, Bew-
 maris, Blackboyn, Brewood, Eury in Lancash.
 Caadigan, Cardiff, Charton, Chaulton Drayton,
 Drifield, Eishborough, Wilboyn, Warford, Hon-
 rington, Vlandissel, Maldon, Northampton,
 Partney, Reculer, Smeath, Snede, Southwark,
 Sturbidge, Tendy, Ulcester, Wakefield, Wal-
 tham

tham on the woulds, Wesh, Pem, Whitland. 12 at
 Turfod, Worstworth, Wool-pit. 13 at Newton,
 Redwin, Potolthelp, Warley. 15 at Aberga-
 benny, Barly, Church-stretton, Chesterfield, Den-
 bigh, Hidome, Hetsbury, Huncleton, Newborough,
 Newport, Penhad, Rippon, Richmond, Rols,
 Rockingham, Smalbing, Stradford upon Avon,
 Waltham-abbey, Wooten under-hedge. 15 Kai-
 ardagwy. 17 at Cliff, Lanidlas. 28 at Lanbilly,
 Ruthin. 21 at Abdetwilly, Baldock, Bedford,
 Bainery, Blackley, Maiden-pulwick, Canter-
 bury, Dover, Clapon, Croydon, Daintry, Eastred,
 St. Edmondsbury, Helmsly, Helden, Katherine-
 hill, Knighton. Kingston, Ware, Walborough,
 Malden, Midnal, Nottingham, Peterborough,
 Shrewsbury, Stafford, Wizes, Wendover, White-
 ral, Woodstock. 23 at Pancridge in Staffordsh.
 24 at Lanwilling, at Halton a Week. The 26
 day at Darby. 28 at Wolgerth, Kaermarthen,
 29 at Aberconwey, St. Albans, Ashboyn-peak,
 Balmstock, Basingstoke, Bishop-streatford, Black-
 burn, Besterunningham, Buckland, Buckwel,
 Canterbury, Cehitch, Cockermonth, Market-
 deeping, Michael-dan, Headly, Heay, Higl-
 ham-Ferries, Hull. St. Ives, Kingston, Killing-
 worth, Kingland, Lawengham, Lancaster, Leicester,
 Lanidlos, Landbhanghel, Lochir, Ludlow, Mai-
 den, Marchenleth, Mether, Newbury, Selby,
 Shellford in Bedfordshire, Sittin-born, Stow in
 Lincolnsh. Tuddington, Urbyridge, Wap-hill,
 Weymer seven days, Westchester, Wingham,
 Woodham Ferry.

Fairs in October.

The 1 Day at Banbury, Castor. 2 at Salisbury. 3 at Boulton in the Moor. 4 at St. Michael. 6 at Havent in Hamp. Maidstone in Kent. 7 at Bishops-Stratford, Chichester, Hereford, Llanbithor, Pontefract, Swansey. 9 Ashby-de-la-zouch, Blith, Welles, Gainsborough, Harborough, Sawbridge-worth, Thorock grees. 12 at Bolton, Furnace, Llangobergh. 13 at Abercrom, Charing, Croston, Colchester. Drayton, Edmuntow, Gabelend, Hitchin, Newport, Hodnet, Leighton-buzzard, Marchfield, Newport in Monmouthsh. Ropston, Stropforth, Saunton, Tamworth, Windsor. 18 at Ashwel, Banbury, Barnet, Bick-hill, Bridge-north, Bishops hatfield, Burton upon Trent, Charlton, Regis, Cliff, Ely, Faringdon, Henly in Arden, Holt, Kidwelly, Isk, Lowbadden, Marloe upon Thames, Middlewick, New-castle, Radnor, Thrist, Tisdale, Tunbridge, Up-haven, Wellingborough, Wingham, Wiggely, York. 16 at Fridelwid by Oxford. 21 Saffron-walden, Chichester, Coventry, Hereford, Llanbithor, Lentham, Stockley. 23 Bidelworth, Knorsford, Dow, Rat-dale, Preston, Whitechurch. 25 Beverly. 27 Drayton. 28 Abercromby, Ashby-de-la-zouch, Bidden, Calaton, Hartford, Lempster, Llaneddy, Newmarker, Orford, Preston, Qund, Stanford, Talsarn-green, Warwick, Welton, Wolynster. 30 Abermales, Chelmsford, Ruthin, Poultheley, Stockley, Wakefield; on Michaelmas day at Darnton.

Fairs in November.

The 1 day at Bickelworth, Castlemain, Kellome, Montgomer. Ludlo. 2 at Belchynblie, Bishops-

hops-castle, Elsemere, Kingston upon Thames,
 Leek, Loughborough, Nayfield, Narefield, York.
 3 at Kaermarchen. 5 at Welthpool. 6 at Andover,
 Bedford, Brecknock,, Harford, Lesford, Mailing,
 Marton in Holderness, Newport-pond, Pem-
 bridge, Salford, Stanly, Trigny, Willington,
 Wethob. 10 at Aberwen-græn. Lenton in Not-
 tinghamshire 7 days, Lanbithor, Rugby, Shifnal,
 Welm. 11 at Aberkennem, Boerlingham, Dober,
 Folkingham, Halborough, Monmouth, New-
 castle, Elmin, Shaftsbury, Skipton in Craven,
 Treani, Withgrig, York. 13 St. Edmundsbury,
 Eilford in Surry. 15 Llanithemery, Marchen-
 lit, Wellington. 17 Harlow, Wide, Lincoln, Nor-
 thampton, Spalding. 19 at Wozham in Kent. 20 at
 St. Edmundsbury, Heath, Ingarstone. 22 Pene-
 bont, Swarhey 23 Bangor, Bwelth, Carlin, From,
 Katscrofs, Ludlow, Sandwich Tuddington. 25 at
 Higham-ferries. 28 at Ashburn-peak. 29 at Law-
 rest. 30 at Amphyil, Baldock, Bedford, York,
 Botwoly, Boston-mart, Bradford, Collingborough,
 Cobham, Gubler, Enfield, Gargræn, Gwæsthead,
 Harley, Keymalton, Maidenhead, Maidenbark,
 Harbert, Detry, Peterfield, Petozes, Preston,
 Rochester, Wakefield, Warrington.

Fairs in December.

The 1 day at Turbury. 5 at Dogeth, Newton,
 Buckley. 6 Atundel, Calced, St. Needs, Creter,
 Gnantham, Hendingham, Herhin, Hoxenay, Nor-
 wich, Sennock, Spalding, Woodstock. 7 at Sand-
 hurst. 8 Bewmararris, Clitheral, Helcome, Kaer-
 dsignan, Kimar, Leichester, Malpas, Northampton,
 Whiteland. 22 at Hornby. 23 Llandilabowt.
 29 Canterbury, Ropston, Salisbury. A

A Note of the Moveable F A I R S in England and Wales.

From Christmas till June, every Wednesday at Northallerton; the three Mondays after Twelfth day at Hinchley in Leicest. the Tuesday after Twelfth day at Melton-mowbray, and an Horse-fair at Salisbury; the Tuesday after Twelfth day at Banbury, Littleworth, and every Thursday for three weeks; Friday after Twelfth day at Litchfield; on Shrove-monday at Newcastle underline; on Ash-wednesday at Abbing-ton, Carden in Glocest. Cicester, Dunstable, Eaton by Windsor, Exeter, Folingham, Litchfield, Roston, Tamworth, Tunbridge; on the first Thursday in Lent at Banbury; on the first Monday in Lent at Chelsey, Chichester, Winchester; on the first Tuesday in Lent at Bedford; on the fourth Monday in Lent at Osbham, Saffron-walden, Stanford; on Friday and Saturday, before the fifth Sunday in Lent, at Hartford; on the Monday before the Annunciation, Den-beigh, Kendal, Wisbitch; on the fifth Monday in Lent at Grantam, Helcome in Suffex, Salis-bury; on Wednesday before Palm-sunday at Mayton; on Thursday before Palm-sunday at Ulandisse; on Palm-sunday Eve at Alisbury, Leicester, Newport, Pomfract, Skipton, Wisbitch; on Palm-monday at Billingsworth, Kendal, Ulandangen, Worcester; on Wednesday before Easter at Kerling, Languilling; on Thursday at Maunday, Kettering, Sudminster; on Good-friday at

at Acon-burnel, Amphit, Bishops-castle, Bren-
ton, Bury, Charing, Engfield, Gilsford, Hun-
nington, Ipswich, Longuer, Mellain, Nury,
S. Pomes, Ripbrough, Rhotbecum; on Tuesday
in Easter-week at Bails, Daintry, Hitchen, North-
street, Rochford, Sanbich, Ashby-de-la-zouch; on
Monday in Easter-week at Gainsborough, Marr,
Maay, Dryfield; on Wednesday in Easter-week,
at Willingborough, Beberly, Redburn; on Fri-
day in Easter-week at Darby; on Saturday at
Skipton; on Monday after Low-sunday, at Bick-
lesthworth, Evesham, Newcastle; on the third Mon-
day after Easter at Louth; in Rogation-week at
Beberly, Enfield, Kech; on Ascension-eve, at
Abargely, Darking; on Ascension-day at Bew-
mooris, Bishop-streatford, Bradstead, Bunning-
ham, Bridge north, Burton, Chappel-frith, Chap-
pel-kinon, Eccleshal, Eggerstrew, Hallaton, Kid-
derminster, Luttrethworth, Middlewich, Newcastle,
Rippon, Rols, Stappozt, Sudminster, Wizes,
Wigan, Wain; on the Monday after Ascension-
day, at Traxthead, Burlington; Wednesday af-
ter Ascension day, at Shrewsborough; Friday after
Ascension at Rutyin; on Whitson-eve at New-
inn, Skipton, Craben, Wisbitch; on Whitson-
monday at Gith, Karky-leben, Lenthem, Rat-
dale, Kie hill, Salisbury, Agmondsham, Amerston
Appleby, Bicklesthworth, Bradford, Bromyard,
Burton, Chichester, Cockermouth, Darrington,
Evesham, Exeter, Harts-green, St. Ives, Lin-
ton, Dundle, Rigate, Shelford, Sittingborn, Fle-
ford, Mirlsom, Whit-church, Darrington, Dryfield,
Stockher; on Whit-tuesday at Ashby, Canterbury,
Dain-

Waintry, Elchemero, Epping, Farrington, High
 knotsford, Layton-buzzard, Lewes, Languor
 Long-millford, Laminchederry, Melton-mowbray
 Midhurst, Monmouth, Perish, Rochford, Oving
 Rock; on Wednesday at Ulanbeeder, Landeby
 Leek, Newark upon Trent, Donsteden, Kopsdon
 on Thursday at Cukefield, Kingston; on Friday
 at Cockhal, Darby, Stew in Gulline; on Tri-
 nity-munday at St. Mary-awke, Cental, Hounslow,
 Southcabe, Stockley, Bilsweel, Bailly, Spisby,
 Watford, Tunbridge, Wizes; on Tuesday at A-
 bergabenny, Radnor; on Wednesday at Aber-
 frow; on Corpus-Christi-day at St. Anns, Ban-
 bury, Bishopscroftford, Birmingham, Carewid,
 Egglestrew, Hallaton, Halig, Kidderminster,
 Ulanwist, Ulanimerchemeth, Neath, Newport,
 Prescor, St. Edes, Stamford, Stopport, Newbu-
 ry, Hempsted, Kossi; on Friday after at Coben-
 try, Chepstow; on Monday after at Belton,
 Stamford; Monday after the third of July, at
 Haberil; on Sunday-foynight after Midsum-
 mer at Fodughay; on Monday before St. Bartho-
 lomew at Sanbitch; on Monday after St. Michael
 at Faleley, St. Faiths by Norwich, St. Michaels;
 on Tuesday at Salisbury; on Thursday at Ban-
 bury; Monday-foynight after Whit Sunday, at
 Darton; and so every Monday-foynight until
 Christmas, a fair at Burnham westgate in
 Norfolk, Lammas eve, and five Days after.

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